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The Spirit of Missions;

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THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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REPORTS OF MISSIONARIES.

Illinois.

Dixon—Rev. A. J. WARNER.

“The brief statement which I was enabled to transmit in October, unsatisfactory as it was in statistical facts, having been penned whilst under the influence of a most debilitating and depressing disorder, cannot be very much enlarged even now. It is with the more reluctance that I make this acknowledgment, as the prospects of the Church then before my mind, were so promising and cheerful. Not that those prospects have failed, nor that the flattering pictures, which they presented, have faded from our view, but like all earthly prospects, they stand still in the distance. I look back to what is now accomplished with the bitterest self-reproach—the sober, stern reality almost induces despair; I look forward, and the rays of hope so guild and animate the scene, that however faint and weary, my consciousness of duty spurs me on, ashamed and afraid to turn aside or falter in the midst of such inducements, and in so good a cause.

The organization of parishes spoken of in my communication of October, has not yet taken place. This fact affords a just though melancholy statement of the slowness of my Missionary operations; but could you be presented with as fair a statement of the facts that in various ways have contributed to retard those operations, I am confident you would rather pity than reproach one, who, not daring to justify himself by censuring the providence of God, or the members of Christ's body, must feel this burden of neglect, as a load of sin pressing grievously on his conscience, and weighing his humbled spirit to the dust.

He only, who has seen and conversed with men famishing for the bread of eternal life, knows how hard it is to leave them entirely destitute of the external supports of religion, not knowing how soon the little life that is in them may become extinct; but all who feel the vast importance of Christian unity, of devout and simple formality, as an expression of meek, evangelical piety—who perceive the absolute necessity of

a godly discipline, coupled with the observance of such commemorative rites as have been instituted to perpetuate those great particulars of the Christian faith which constitute the distinguishing features of the gospel of Jesus, they can readily form an idea of the bitterness of soul, the longing desire of those who, deprived of these externals of religion, and harrassed, not only through the busy week, but on the Sabbath of hallowed rest, with the noisy bustle of an irreligious and dissipating world around them, can only sigh, in the midst of their families, over the desolation of their beloved Zion, whose ways they see solitary, and mourn that none come to her solemn feasts.

Two families, in whose councils and sympathies I had promised myself much comfort and support, discouraged as much by privations of a religious nature as by the sickness which they have endured, contemplate returning East. A meeting is to be held this week, of all favorable to the plan of organizing a parish at Grand Detour. If it should prove successful, (and God grant it may!) one of these families, lately bereaved by the loss of a pious mother, will, I have no doubt, remain. In which event, pious and zealous as they are, particularly the father, whose anxiety on the subject is intense, they cannot fail to exert an influence favorable to the cause of Christ and his Church in that place.

The other individual, I greatly fear, will return to Harlem, N. Y. this summer. May the blessing of God rest upon him and his truly pious and amiable lady!

The apprehension of losing such friends, is the only dark shade that presents itself in our views of the future. Little, it is true, has yet been done, but the whole field seems 'white already to the harvest,' and only waiting for health and a favorable Providence to continue vigorously and joyfully those labors which cannot prove in vain. The organization of Sterling parish takes place this week, if Providence permit.

My illness was protracted beyond all expectation, and the same has been the case generally with our last fall's sickness, beyond any precedent of former

years. I recovered about the middle of winter, and after visiting my people and leaving appointments, was enabled to preach three times in the day on two successive Sundays. The thawing of the ice, rendering Rock River impassable, and the unsettled state of the roads, now broke in upon my arrangements, and as spring opened, the chills returned upon me, which, for a short time, they are almost certain to do, when one has been afflicted with them in the fall.

To avoid these inconveniences, I have removed my residence to Dixon, as a more central place, and the impaired state of my health having put it out of my power to perform my duties as formerly, on foot, I have been obliged to purchase a horse. Both these changes will increase my expenses, which would not, however, exceed my salary as yet, if it could be paid up to the present time. I only say this to give the fullest information of my exact position. I know the embarrassment of the treasury, and have no disposition to complain.

On the 7th day of July, I expect, according to the appointment of our Bishop, to receive priest's orders, and after that the number of communicants can be ascertained, I trust, with more accuracy."

Kickapoo—Rev. RICHARD RUDLEY.

"My labors for the past year have been confined principally to the congregations of Christ and Grace Churches, Upper and Lower Kickapoo, (ten miles apart.) Since the date of my last semi-annual report, I have been absent from my station on two occasions, both at the request of my Bishop, and in the performance of Missionary duty in destitute parishes.

In the course of these visits, I read prayers and preached fourteen times to large and attentive congregations, at five different points, some of them seventy miles apart; administered the sacrament of the Lord's Supper to near sixty members of the Church; and baptized three infants.

At my stations the services have been regularly kept up once in each place every Lord's day, the clergy and candidates for holy orders at Jubilee College

having supplied my place whenever I have been engaged in Missionary duty elsewhere.

Lower Kickapoo being a country place with a scattered population, the dreadful sickness of last fall and winter made it extremely difficult to collect a congregation; for near two months a great part of my time was taken up in visiting the sick and the dying; but now the severity of winter has passed away and general good health returned, our little church is again pretty well filled. At Upper Kickapoo, there is much to encourage, and at the same time great opposition to be met and encountered.

The Romanists and Methodists have each of them built houses for public worship in the villages, and each of them have many influential and busy adherents, but notwithstanding all the opposition that has been made, our cause prospers, and will ultimately prevail; much of the prejudice against the Church and her forms of public worship have already been removed, and a deep interest been manifested on the part of many to become better acquainted, not only with our ritual and Book of Common Prayer, but with every thing connected with the Church, as she stands distinguished from the jarring and ever-varying sects by which she is surrounded.

This interest, I feel confident, has not grown out of the mere motive of gratifying a fanciful notion, or from the idea (as is often thrown in our teeth) that it is respectable to be an Episcopalian. A better and a higher motive, of which I have good evidence, has been the incentive in effecting the happy change.

I believe I have already informed the Board, that when (twenty months since) we had our first services in Kickapoo, there was not a Protestant Episcopalian in the place; now we have five communicants, and seven or eight candidates for confirmation, with a Sunday-school of about twenty scholars, taught by one of the students of Jubilee College. In two parishes under my charge, a sum little short of three thousand dollars has been expended in church building within the last two years, and a further sum of three hundred and fif-

ty dollars is still wanting to complete what has been begun.

I am much in want of Prayer-Books, Sunday-school books and tracts. Bishop Chase has hitherto supplied us, but so often and repeated have been the demands upon him, that his stock is now well nigh exhausted.

I have been anxiously expecting a remittance from the Board for the last two months, and am now much embarrassed, not having received a dollar from any source since last October. Last year I had some available property of my own; a few months' delay in the payment of the Missionary stipend at that time occasioned no serious inconvenience. Would that it were so now!

In order to facilitate and carry on our buildings, the little means with which God had blessed me, were freely consecrated to His service, to the amount of eight hundred dollars. Will not you, dear brother, at your earliest possible convenience, remit me at least two of the three months salary due on the 1st of April."

Little Fort—REV. WM. ALLANSON.

"On my resignation of the Missionary station at Batavia and parts adjacent, which took effect the 1st October, 1846, with the consent and approbation of my venerable diocesan, I immediately took charge of the Missionary station at Little Fort and parts adjacent.

This is a new station, only being occupied for the last six months, hence you will not be greatly surprised to learn that we have no Sunday school library, no Communion set, nor any house for public worship, more commodious than a common school-room. A Sunday school library, and a Communion set, we hope to obtain from the East at the opening of navigation; and measures will be taken by the Vestry, during the ensuing summer, towards the erection of a church at Little Fort. This is an important station, and our congregation, in point of numbers and intelligence, will not suffer, I am assured, with any other congregation in the place, and present appearances would authorize us to entertain the pleasing hope that it will continue steadily to increase.

The village only sprang into existence

some three or four years ago, and it now numbers about thirteen hundred inhabitants. The short time of my occupancy of the station will, I trust, be some apology for the brevity of my present report; I hope, however, that my next will be more full and interesting, and that I shall be able to ascertain and set forth all the particulars relative to the station required by the Board of Missions."

Ottawa—Rev. C. V. KELLY.

"Since my report in November last, I have only to mention that we have been again compelled to remove to the Court-house as a place of worship, and that in consequence our attendance is not as large as formerly, nor can it be expected that this congregation will much increase till we have a commodious church edifice, and I hope, during the summer, something may be done to accomplish this. I preach every Sunday morning in this place, and ride over in the afternoon of alternate Sundays to Peru, eighteen miles from this, and Farm-ridge, twelve miles. In both these stations I have good attendance, and intend organizing a parish at the former place after next Sunday. There have been no additions to the Church here during the last six months. I have to return thanks for the last draft, and also acknowledge the correctness of the account, and hope soon to receive my salary up to April.

The ladies of Christ Church, Ottawa, have just appropriated five dollars to the Domestic Missionary Society, which you may expect to receive forthwith."

Mendon—Rev. JOHN SELLWOOD.

"In making my semi-annual report to-day, I would inform you that my general health has been better than for a long time previous; but you may easily guess that I do not enjoy good health when I inform you that I have regularly to take medicine every week. Through the goodness of God, I have been enabled to read prayers and preach every Sunday, sometimes however with great difficulty, with the single exception of last Sunday, when I was confined to my bed through indisposition. I was confined to my bed, however, only for a few days. I am at present

very feeble, but recovering, and expect to have the pleasure next Sunday of again going up to the house of the Lord, and conducting the services of the sanctuary.

The first day of last October I started from home for Pittsfield, Pike county, sixty miles distant, for the purpose of visiting the Episcopalians of that place. I arrived that evening at Fall Creek, a place where I have often preached, and where I had hoped to do so that evening, but had no opportunity, in consequence of there being an appointment for Methodist preaching. The next morning I started for Pittsfield, but was altogether unexpectedly and providentially kept at Barre, where I was invited to preach, and did so at candle-light. May the Lord of the harvest, who has said, 'In the morning sow thy seed, and in the evening withhold not thy hand,' water the seed sown. I had many times, in former years, passed through this town, but never spent a night in it before. The next day I arrived at Pittsfield. I spent Sunday and two following days at Pittsfield; preached three times on Sunday, and once on each of the other days. I had large and apparently attentive congregations. While here, I baptized an infant. I spent a pleasant visit among the Episcopalians of this place, and had not the distance been so great between me and them, considering my feeble state of health, I could with pleasure visit them again and again. Having learned that there was an Episcopal family at Atlas, who intended to have come to Pittsfield during my visit there, for the purpose of having their child baptized, but were prevented from doing so, I felt it my duty to proceed homeward through Atlas, which prevented me from visiting another part of Pike county, where there are Episcopalians, and where, years ago, I often preached. On Wednesday, therefore, I proceeded to Atlas, and in the evening had a very good congregation in the house of the only Episcopal family in the place, where I read prayers, preached, and baptized their child. On Thursday morning I set my face homeward, and on Friday night, somewhat before midnight, arrived in safety at home.

The first Sunday in November I spent in Chili, Hancock county, where I preached twice. Mormonism having passed away, the congregation was respectable.

With the exceptions above stated, all the rest of my time I have spent at home. I have felt it my duty to do so, in consequence of the sudden and large increase of my congregation. The Congregational Society of this place has been destitute of a pastor for the last six months, and for the first time since I have resided here, a great portion of them seem to have laid aside their prejudices against the Church, for they regularly assemble for divine worship with us. This town and neighborhood were originally settled by Congregationalists from New-England; consequently it has been hard work to attempt to establish the Church in their midst; but, notwithstanding all the opposition and prejudice she has had to encounter, she still exists, and she stands as a beacon on the top of a hill, showing to all around that she is in reality, what her name declares her to be, PROTESTANT EPISCOPAL. Through the help of God, I have been enabled to *live* down, and to *preach* down, a great many of the prejudices they had formed against the Church; and for the last six months I have had the pleasure of ministering to large congregations. Previously there was room enough and to spare in our Church for all who felt disposed to attend, and I have been many a time pained at heart to have to preach the words of eternal life to so few; but of late I have been pained from a different cause: from seeing so many come to the door, and finding no room, to go away again. There was one Sunday, however, in which all who could not be conveniently seated, did not go away again. The last Sunday afternoon of the old year, I was delivering a discourse to young persons on the necessity and importance of attending to religion in the days of their youth. Nearly all the young persons of the town and neighborhood were present, as well as a considerable number of their parents. The church was exceedingly crowded, and it being very pleasant weather, the doors were thrown wide open, and some stood

on the outside during the service, while others came, and finding no entrance into the church, went away again.

My Missionary salary which was due the first of October ult., reached me a few days ago. It is rather trying to have to wait so long, but the will of the Lord be done; it came safely to hand at last, and was joyfully and thankfully received. I have been obliged, in consequence of the delay, to go in debt for things absolutely necessary; but still, in one respect, I think I am rather better off than some of my brother Missionaries, for my credit is good, and my word can be taken for any amount, it being well known by my creditors that I pay as soon as I am able, and they do not expect it before. I receive scarcely anything from my parish. For the year ending to-day, I was promised \$53.50 in individual subscriptions; but although the year is ended, I have only received \$32, and \$10.50 of the balance remaining I am certain of never receiving. In consequence of a great reduction in the sum appropriated to Illinois, Bishop Chase has allotted me, as my Missionary salary, only \$150. I presume there is scarcely a Missionary to be found, I doubt whether there is one. (I hope there is not one,) who receives so small a salary as I do, including both his Missionary salary and from his Parish. I am unwilling to resign this station, and go somewhere else, because there is no one to be found who would be willing to occupy my place for such a trifle, and my going away would be the means of breaking up the Church. The Church edifice is out of debt, and we have a fair prospect of an increase to our own regular congregation, and the time will come when the Parish will be able to support a clergyman, but at present I have to depend almost entirely on my Missionary salary. In a month's time several families will come here to reside, from Ohio, some of whom will attend the Episcopal Church. Judging from present prospects, in twelve months' time the Vestry will be able to raise a considerably larger salary for me than they can at present. But what is to be done in the mean while? How am I to be supported? Cannot the Committee do something for me? Cannot they,

instead of paying me one hundred and fifty dollars, raise my salary to two hundred and fifty? There is an old saying, "Where there is a will there is a way," let me hope that the members of the Committee have hearts to feel for a poor Missionary who is laboring to plant the Episcopal Church in the West amidst much opposition and difficulty and discouragement, and to point sinners to the only refuge, "the Lamb of God which taketh away the sins of the world!" I have many times been compelled to wear clothes utterly unfit for a clergyman to appear in, and my table also is furnished with nothing costly or delicate; we are content with plain, wholesome food,—and having food and raiment, let us be therewith content."

Robin's Nest—REV. SAMUEL CHASE.

"The condition of the station in reference to numbers, interest in the services, and regular attendance upon the ordinances, is quite encouraging. The persons reported as confirmed* were students in the college; there are several others in preparation for that ordinance. There are three Sunday schools of great promise in the neighborhood, taught by the students of the college. The course of instruction pursued in these schools, it is hoped, will be blessed, not only to the scholars themselves, but to those who instruct them, in training them and preparing them for more responsible stations in the Church."

Belvidere and Rockford—REV. A. LOUDERBACK.

"In keeping with a request, expressed through your Secretary, I report my acts in the above places, up to the time of my leaving them, the 1st March, making five months of service since my last report. I regard the places as of great importance, and firmly believe, that if they could be separated, and a clergyman settled in each, the Church might soon be built up. We cannot accomplish much, unless we are placed upon an equal footing with the various denominations around us. The people say, that with a clergyman in each, they could do much more towards sup-

porting the ministry, and I have reason to believe it. At Belvidere, I think a church edifice could be built soon, if a clergyman could be induced to go there. Our chief prospect, however, is from persons moving into the country; from these we have generally got our share. The country around is mostly settled by people from New York state, and where they are Churchmen, are strongly attached to us. The same holds good of Rockford—our prospects there are very good, if a clergyman could be obtained and enabled to give his entire time to that place, which is rapidly increasing, and is destined at no very distant day, to be a place of importance. Beloit and Janesville, on the same river, above, have each the benefit of the entire services of a clergyman, and are doing well. Rockford and Belvidere might be equally prosperous, as regards the Church, if they could be sustained for a few years as separate stations. I do indeed hope that the attention of some one may be directed to these places soon, so that, at least, one of them may enjoy the benefit of Episcopal ministrations. If the Committee are in want of any further information in relation to these places, and will signify to me their wish, I shall be most happy, at all times and in all ways, to assist in the promotion of their plans. It is my intention to give some portion of my time (if God be willing) to the various settlements through this part of the country, where our Church is not established, and I shall not forget (if possible) Rockford and Belvidere."

Rushville, &c.—REV. R. J. WALKER.

"Many are the 'lights and shadows' of a Missionary's life in the Far West. Sometimes I go upon my way rejoicing, full of faith and hope, but anon, I find myself cast into a dungeon of doubting castle, with giant despair standing by, ready to prostrate me with his club.

To one who has spent eight years of his life in England, and three in the city of New-York, the state of religion in the Far West presents much food for melancholy reflection. Never before have I witnessed so great a disregard of God's laws, or so much indiffer-

* In the statistics, under that head.—[Ed.]

ence on the subject of religion. I meet and converse with thousands, during the year, who, neither by word or deed, acknowledge their dependence on the Supreme Being; they live solely for this world, and seem to consider it as derogatory to their manliness, to join in the worship of God's house, or to listen to a discourse from the pulpit.

I am personally acquainted with hundreds of intelligent men, exemplary in many respects, who never cross the threshold of a place of worship—and are to all intents and purposes practical heathen. I have dwelt for years in a Roman Catholic country—*there*, the people universally acknowledged their dependence on God, and paid him some kind of reverence; but here, in this Protestant land, are tens of thousands who never bow the knee to the God of heaven and earth. Query: Who will be in the worst condition at the day of judgment, those who worship God ignorantly, or those who worship him not at all? Not that I have the least sympathy with Popery, for I am well acquainted with the whole system, but much as I hate Popery, I hate Infidelity a thousand times more.

Many a time has my heart been made sad, and many a tear has coursed its way down my cheek, since I came to this dark region; and many a prayer have I offered in the loneliness of my chamber, (unblessed and uncheered by any living voice,) for the people amongst whom my lot has been cast. But there is a bright side to every thing, and I trust I can discern the dawning of the day, even in this remote region. I am sometimes so much cheered by what I witness, that as I ride along, my songs of thanksgiving break forth and awaken the echoes of these primeval forests, or start from its seat the bird of the prairie. God has not left his servant without witness, that the truth will eventually prevail; and the enlarging congregations—the reverence paid by many during the service—the increase of communicants—all attest that the good leaven has begun to operate upon the mass, and that even here, a people will be raised up to call the Redeemer blessed, and a generation to show forth His praise.

During the last fortnight, I have been very much engaged both in mind and body, on behalf of poor famishing Ireland. Bishop Doane's 'Jersey ship' had been sailing through my head for some days, and I had begun to reason with myself after this manner,—If a Bishop, by his influence and zeal, can stir up the people of his diocese to send a *ship-load* of provisions to relieve the starving Irish, why may not a presbyter procure a boat-load from his parishioners and neighbours? Just as I had arrived at the conclusion that there was no good reason why he should not, a letter was placed in my hand from that devoted country, which thoroughly aroused and forced me into immediate action. Since that time, I have been engaged in writing to the newspapers, getting up public meetings, delivering speeches and preaching sermons, inculcating the duty of giving to the needy; and so much hath God blessed these labors, and so heartily and cordially have the people responded to my appeals, that we shall send off in a few days to New Orleans, some hundred barrels of flour, a goodly quantity of Indian corn, and some fine Illinois beef. Never have I witnessed so much zeal and unanimity as have been manifested by the people here on behalf of Ireland; nearly all contributed according to their means—some ten barrels of flour, some five, some two, some one. 'To the Lord be all the praise, to his servant deep thankfulness of heart.'

Itinerant.—REV. DUDLEY CHASE.

"It is so seldom that a Western Missionary can report cheering things, that I am impelled to communicate to you out of the usual course, and speak of the goodness of the Lord in blessing my feeble labors. If you could have seen our struggles to erect a house of worship, and gather a congregation, in a place where the Gospel had not been preached for years—where intemperance prevailed to a great extent—where nearly all the influential heads of families were indifferent to religion, if not opposed to it openly—and where the Episcopal Church was known only as its enemies had represented it,—you would indeed bless God that there is now a convenient

and substantial place of worship, a goodly number who regularly attend it, and who almost without exception conform to our worship, and, as St. Paul says, "bow their knees," honestly turning round and *kneeling down on the floor*, when the minister says, "Let us pray." Nor has the hearing of the Gospel, I trust, been unmixed with faith. One whom I attended through a long and fatal illness, confessed that her first deep religious impressions were received when our little chapel was consecrated, and she saw the table of the Lord spread and she not admitted there. By gradual steps did her mind open to the truth, and she renounce the errors of Unitarianism, and embrace a crucified Saviour by faith, as her Lord and God,—was baptized into this faith, and took the cup of blessing, calling upon his name,—and finally, when called, entered, we trust, through the blood of the covenant, into his rest. This event seemed blessed to the spiritual good of the living. The mother and sister have, I trust, given good evidences that, through grace, they have been turned from darkness to light, and can now say, "Before I was afflicted I went astray, but now have I kept thy word." Several others have also turned their faces Zionward. Two I have baptized in the sick room, who have since died. On the 25th of April I baptized four adults in the Church; and on last Sunday the Bishop confirmed these, and four more, (8.)—two who had been baptized in infancy in the Episcopal Church, one by the Presbyterian, and one had been a communicant among the Baptists.—Thus, though I have lost three or four communicants by removal the past year in this place (Brimfield), yet the ranks are filling up, and those who have come forward in the cause of Christ have done so in the face of much opposition from enemies of religion, and those inimical to the Episcopal Church, calling themselves Christians. I depend much upon the Sunday School. The young have not old and deep-rooted habits to overcome. There are forty or fifty constant attendants, and good teachers engaged in the work. If I could have books of the right sort, much more good might be hoped for. I hear that those published

by Mr. J. B. Dow, of Boston, are good, but have not seen any of them. Too many of those now issued, in my opinion, incline to one of two errors. They either divorce Christ from his Church, or make his Church the head of the body and the end of the commandment.

Much has been said lately by persons evidently actuated by unworthy motives, to disparage the missionary efforts in this neighborhood. May God forgive them, and prosper the work of our hands, to His glory, for Christ's sake.

I am soon to set off on a Missionary tour, the result of which you shall have in my next report."

Michigan.

Battle Creek—Rev. R. S. ADAMS.

We have been, and are still laboring under great disadvantages. The school-house in which divine service is performed is an inconvenient and a dilapidated building; and as one of the sects has the use of it every other Lord's day, the services of the Church can be performed here but half of the time. These disadvantages will, I trust, be ours but a short time longer, for through the praise-worthy liberality of a few of our number, a beautiful church edifice of brick will soon be ready for consecration. Since April 1846, I have baptized twenty; four have been confirmed, and seventeen have been added to our communion, making the present number of communicants thirty-eight. Besides the services performed in this village, I have officiated about fifteen times in the village of Verona; about forty times on Climax prairie; in the village of Marshall, when that parish was destitute of a rector; in the village of Coldwater, and in that of Albion; and have travelled in the performance of duty, nine hundred and thirty-five miles. There are Churchmen in all the villages I have visited, and there are others who are in the habit of attending the solemn services of the Church, who will, I have reason to believe, soon unite themselves to her communion. The question, 'Who will supply the spiritual necessities of those to whom I am accustomed to

break the bread of life, when my services will be required in this village every Lord's day?" is oftentimes presented to my mind. If an itinerant could be sent here, he might find constant employment, and would be instrumental in keeping many in the Church's fold, and in bringing many into it. If Eastern Churchmen but knew the wants of the West, and *really* desired to see the Church spread throughout the length and breadth of our land, they would so contribute as to enable the Domestic Committee to double the Missionaries in the field. But while the apathy of Churchmen continues, so long will the Church continue to languish, and thousands live and die sectarians who might have been brought into "the Apostles' doctrine and fellowship." We poor Missionaries, in the mean time, must exercise as much patience as possible, and do what we can in furthering the cause of Christ and His Church, daily praying that God will "stir up the wills of His people, that they may bring forth the fruit of good works."

Charlotte—REV. LUMAN FOOTE.

"The statement of the labors of your Missionary for the period to which it refers, is necessarily a brief one, as those labors have been limited to the usual services of the Lord's day, and even these, he regrets to say, have been more interrupted and irregular, from various causes beyond his control, than at any former Missionary term. These causes have been the severity of the weather and badness of the roads in this region, at times during the past winter, the difficulty of finding, at his place of residence, a house to officiate in when prevented from visiting other places, and in two instances, confinement to his bed by fever and ague and quinzy. The attendance at Eaton-Rapids during the months of October and November, in consequence of sickness of the inhabitants, became wholly interrupted, and the apathy and indifference manifested about a continuance of services there, was so discouraging as to lead him to omit visiting that place since the first of December.

In consequence, his time and labors

have since been confined to Bellevue and this village. At Bellevue the attendance and attention of the congregation have encouragingly increased, and your Missionary is cheered with the hope, that the day is not far distant when a parish may be organized there, and a building for a church erected. It now has three communicants, one male and two females, besides several pious persons heretofore connected with some of the denominations, whom he trusts will be happy to unite with the Church. Would that as much could be said for this village! But there cannot. The number here who hold the Gospel in *any* esteem is lamentably small, and their zeal for its spread and increase still smaller. The only hope is in the fact, that the population is slowly increasing, and thereby changing, and cannot be any worse."

Flint—REV. CHAS. REIGHLEY.

"Soon after your Missionary's arrival in the parish, he organized a Sunday school; it is small, you perceive: this is chiefly attributable, in his opinion, to the fact, that we have no Sunday school library, though the severity of the winter may have prevented some children from attending.

There seems to prevail great harmony and unanimity among us; and what affords your Missionary the highest gratification, there seems to prevail a more than ordinary attention to the preached word. May the divine blessing be bestowed on the preached Gospel, that many may be added to the number of those whom we have reason to hope have been brought from the bondage of sin to the glorious liberty of the children of God; and to the Triune God shall be all the praise."

Homer—REV. DARIUS BARKER.

"There has been an addition of three or four families to the number of attendants, otherwise this parish remains much in the same condition as in my last October report.

It has been very desirable that the regular services should not be interrupted at this place, but owing to the destitute state of the parish at Albion, I have occasionally officiated there."

Jackson—Rev. C. W. FITCH.

"If this report could have been delayed till after our next communion season, it would doubtless have spoken more encouragingly. Our Lenten services have never been so well attended; but circumstances were not altogether favorable for receiving the candidates for confirmation to the communion on Easter-day. Should all who now give promise of soon ratifying their baptismal vows, do so, it would add one fourth to our present number. I will not say that these hopes are to be realized.

Of the services here reported and the "sermons preached elsewhere," forty-three were in the State Prison, where I have officiated as chaplain. The religious aspect of that forbidding place is nearly as encouraging as in the parish. Several of the convicts have become men of prayer.

The compensation allowed for these services has been but a trifle; yet I have been amply rewarded in seeing the abundant fruit of the little labor bestowed.

Whilst the religious aspect of this parish is unusually encouraging, there is a hindrance to the growth of the congregation, which I have felt for three years. The number of pews and slips in the church is forty; the families occupying or *owning* them a little more than that number, besides individuals not included in the families. Seldom can persons be accommodated with a slip, till long after application has been made, so that unless persons are decidedly attached to the church, which is not generally the case in this western country, they go where seats are more abundant. Other congregations have filled up, whilst ours is the same in numbers as three years ago. There are, it is true, vacant seats every Lord's day, but they are not to be rented. Casual hearers can be accommodated; but not resident families.

So soon as this people can get what they feel that they need, a clergyman who can please equally well the followers of Christ and the votaries of the world, so that the resolution to enlarge the church can be *unanimous*, this necessary work will be done, and the pa-

rish be able to support itself. At present, I think it would be expedient to grant the request of the Wardens and Vestry to extend to them aid another year. The post is one of great importance, and has materials for sustaining the Church of the best kind, and whether they come to act in concert, or the *willing* conclude that the time to build the Lord's house is already come, they will do what the good of the Church requires.

Whilst writing the above, I have been burnt out of house, and finding no other except those of neighbors to receive my family, I have been necessarily prevented from concluding my report, for some days."

Kalamazoo—Rev. AZEL D. COLE.

"Since my report in October, this parish has continued to be blessed with an ordinary degree of prosperity. The foundation of a new church edifice was laid the last fall; and, if the Lord will, the Vestry hope to rear the superstructure as soon as the opening spring will permit. The materials are, to a great extent, upon the ground, ready for use. The windows, procured in part by the kindness of friends, are ready to be placed in the walls. Our edifice, if ever completed, will be the most simple, the most beautiful, and the least expensive, in Western Michigan. Other places, far more wealthy than this, have been liberally assisted in the erection of costly churches. Encouraged by this well-known fact, we would entreat from those who can contribute to such purposes, a little aid. The means at the disposal of the Vestry being principally land and material, require some money to make them available to the full extent. The smallest sums would greatly assist us. If any would seek for the place where their gifts would do good, and be really productive of great benefit to the Church, they can find it here. If any would look for a point where it is very desirable to establish the Church permanently, they can find none more important. Kalamazoo is the shire town of a large and flourishing county. This parish is the only one yet organized within the limits of the county. It is the centre of business to a region much larger, hav-

ing flourishing villages to the North, South, East, and West, in which the Church could be built up, if once permanently fixed here. Hoping those who know that "it is more blessed to give than to receive," will not neglect us of the household of faith, we wait to share the lesser blessing of receiving."

Livingston Co.—Rev. A. S. HOLLIS-
TER.

"It will be impossible from this report to form a just idea of the importance of my labors in this place. You must therefore fancy yourself in a mere hamlet, or country village, in a region where most of the towns and villages are destitute of churches, and see us entering a neat and very commodious church, with vestibule, gallery, pews, and vestry-room, chancel desk, &c. all in neat and comfortable order, and then you ought to attend the services, hear at least one half of the congregation distinctly respond, unite in our chaunts and songs of praise, in which a large number partake, and you would think that outwardly I had accomplished something. All this, however, without spiritual religion, is of small value. But I have the happiness of bringing many who have neglected religion under the influence of the preached Gospel. More attentive and orderly congregations I never knew, and can plainly perceive that very serious impressions are made. I do believe that my earnest and faithful labors, in season and out of season, will in time have the desired end. I am devoting most of my time to this interesting parish of Hamburg, as wishing to have them well instructed and firmly attached to the principles of the Church. I hope to travel more in a short time."

Marshall—Rev. J. S. LARGE.

"I have delayed my report a few weeks, in order to include in it a brief account of the Bishop's visitation, which took place on Wednesday evening of the present week. The weather was quite unfavorable—it rained most of the afternoon and evening, rendering it difficult for many to get out; but notwith-

standing, there was a very good attendance. Six persons were confirmed.

Though the number of confirmations were small, yet there is much in the present condition of the parish for encouragement. Since taking the charge of it in October last, there has been quite a perceptible increase in the congregation, and there appears to be a growing interest felt in the prosperity of the parish. I trust that, by another year, we shall be able to sustain ourselves, and to relinquish any further aid from the Society.

I have directed my time mostly to Marshall; have exchanged once with the Rev. Mr. Cuming, of Grand Rapids, and once with the Rev. Mr. Barker, of Homer, and have besides preached twice at Janesville, once at Albion, twice at a stone school-house, seven miles west of this, on Sunday evenings, and twice at Grand Rapids. I have officiated at three funerals, have solemnized two marriages, and performed two baptisms; six persons have been confirmed. We have lost two or three communicants by removal, and several have been added, making the present number on the Communion list, including those living in the country at various distances, from four to ten miles, sixty-seven."

Niles—Rev. G. B. ENGLE.

"During the past year, excepting two months, in my absence, my church has been open twice on Sundays: also, once on Christmas-eve, Christmas-day, and Good Friday, and on Wednesdays during Lent. In my absence the senior warden performed lay-reading. I have preached elsewhere forty-four times. I have monthly appointments at White Pigeon, thirty-six miles S. E.—at Paw-Paw, forty miles N. E.—and at Buchanan, W. of me—requiring a travel of about one hundred and seventy miles per month, besides occasional services elsewhere. We have had some forty removals from us, of regular attendants, during the last two years; still our number is not diminished, and the attendance is more regular."

Intelligence.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New-York, on Thursday, Oct. 7th, 1847, at 5 o'clock P. M.

By a standing resolution, the Triennial Sermon will be preached before the Board on the evening of the first day of its session; and on the second evening of its session, a public Missionary Meeting will be held, under the direction of the senior Bishop present, assisted by the Secretary of the Board and the Secretaries of the Committees.

APPROPRIATIONS.—In view of the near approach of the Triennial Meeting of the Board of Missions, the Domestic Committee have resolved to continue the present appropriations up to the 1st January next. The respective Dioceses and Stations to which appropriations have been made for the year ending the 30th September, 1847, may therefore hereby consider them continued at the same rate until the 1st January, 1848.

Notice will be given, as soon after the Triennial Meeting as possible, of appropriations which may be expected, and where, from and after 1st January, 1848.

FUNDS.—We have earnestly wished that, in this number, we might congratulate the friends of Missions, that the amount necessary to pay the Missionaries to the 1st April last, had been received; and that there also was a prospect of remitting speedily their half-year's salary due on 1st inst. But it is not the case.

The amount received since the meeting of the Board in June last, is acknowledged by the Treasurer. It falls far short of what is needed. Yet we will not despair. The debt incurred is by the Church, in the cause of God, for His glory and the good of man. It was made in faith and hope, upon the pledge and promise of those, rejoicing—both clergy and people—in their title, as "members of a Missionary Church." The present evil, from whatever cause it may arise, we believe will be overruled for good. The cause is precious in the sight of One who is watching our efforts, our benefactions, and our prayers. To us, as a Church, much has been entrusted. In proportion to our numbers on this continent, to none have greater means and opportunities been given. If any fail in their stewardship—yet He will provide. But our trust and hope and prayers are, that we may still be regarded by the Master as worthy of His commendation.

Many most encouraging answers have been received to the Circular issued by direction of the last Board. They promise aid between the present and the 15th of June next. More may reasonably be expected. We extract the following, received from the Rector of a Parish which is struggling with its own difficulties, in

the hope that its spirit and example may by many be imitated. If so, our anxieties for the Missionaries, and the necessity of frequent recurrence to that repulsive subject—an exhausted Treasury—will soon cease.

“ Rev. and dear Sir,—

“ The Church of —— is not able to do much, especially at the present, as we have made a change within two months which demands all our means ; but as you wish an answer to your circular, I make it. A poor Church doing so, may encourage others in like circumstances : the drops swell the rivulet, and the rivulets the larger streams.

“ We shall give you during your current year, which I believe terminates on 15th June, 1848, for Domestic Missions, twenty-five dollars. A collection shall be made before the 1st October, approx., the entire proceeds of which shall be forwarded to aid the same object ; and if we can see our way clearly otherwise for the twenty-five dollars, it shall not be considered a part of that pledge. Our collections, however, are small, and I write simply in conformity with your wish. Not that I am *ashamed* of our mite : it is more in proportion to our means, than much larger sums from other Churches. If all our small Churches were to do the same, the ‘ store-house ’ would be filled.

“ I remain, with due respect, &c.”

RESIGNATION.—The Rev. Henry C. Lay, who was recently appointed to Huntsville, Alabama, has already tendered his resignation as Missionary, and, with his Vestry, resolved that this parish shall become self-supporting. It is due that their reasons for this act should receive more than a passing notice. They are contained in his report, which is subjoined ; and they commend themselves, also, to the attention of others. If stations which have long been aided, would follow this example, the assistance of the Society could be extended to portions of the land which are entirely destitute,—Missions in the Church would advance,—and contributions, no doubt, would more cheerfully be given.

The Domestic Committee, in dissolving the relation which has thus briefly existed with the Rev. Mr. Lay, would tender their sincere wishes for the future welfare of the Rector and the prosperity of his parish. They also earnestly hope, that the desire with which he concludes his report may soon be fully realized.

“ Huntsville, Ala., August 25th, 1847.

“ Although it is but ten weeks since I entered upon the duties of this station, I have thought it proper to send you above my first and last report.

“ About a month ago, we commenced holding service in our new church. It is a very handsome and substantial building. A debt of \$1,800 yet remains, which we will use our best efforts to discharge as soon as possible. Our congregation is but small, and gives no promise of immediate increase. Our male communicants are three in number, but two of whom are residents of the town. There are several gentlemen in the congregation who evince great interest in the prosperity of the Church.

“ In view of the present embarrassed condition of the Missionary fund, and of the assistance already given by your Society in times past, the Vestry have determined that this parish shall become self-supporting. I therefore tender my resignation as Missionary, and surrender all claim upon the appropriation made to this station. We are thankful for former assistance, and trust to do something in our turn in a few years.

“ I trust our Diocesan may succeed in finding Missionaries for other stations

in this region. The undersigned is the only parish minister in the whole of North Alabama, and is separated from the other clergy of the State by a distance of two hundred miles. Would that there were at least three or four of us, to strengthen one another's hands.

"I remain, very respectfully, yours in the bonds of the Gospel,

"HENRY C. LAY."

THE CHURCH'S FIRST PIONEER ON THE SHORES OF THE WIDE PACIFIC.

The Rev. T. M. Leavenworth, a presbyter of the diocese of New-York, sailed from the city of New-York in the autumn of 1846, as chaplain and surgeon to the ship *Brutus*, chartered by the U. S. Government for California. This was upon his own motion, with the expectation of settling in that region, if, after his arrival, circumstances appeared to favour this intention.

Advices of much interest have been received from him by his friends. Although his present destination is beyond the limits of our country, and therefore beyond the field assigned for the operations of Domestic Missions, yet we venture to publish, as matter of record in the history and progress of our branch of the Church on this continent, the interesting information contained in his letter to a Reverend friend in this city, and in the resolution passed by the citizens of San Francisco, at a meeting held on 6th May, 1847.

On the Sunday following the arrival of Rev. Mr. Leavenworth, he celebrated the services of our Church at San Francisco, and preached the first sermon, probably, ever delivered by a Protestant Clergyman in that country. We are promised, and may probably hereafter publish, further information relating to this subject.

"San Francisco, May 24, 1847.

"Rev. and dear Sir,—A good Providence permits me to announce my safe arrival and prosperous beginning. When I can give my whole time to the duties of my holy calling, the Church will be well planted in Sonoma, San Francisco, Puebla, and Monterey, with ample lands, and soon Missionaries will be called for. At present, the unsettled condition of things does not, in my judgment, justify more than *one*.

"Oregon calls aloud. Experiments have *well* prepared the way for the Church. Will the Church at home send \$1,000 the current year to California? If so, whether on salary or donation per Church, it will do what \$20,000 will be required for in three years from this. There is no way of locating lands in and near villages (future cities) but by extinguishing titles, now Mexican—soon it cannot be bought. Under *sound advice*, I can do great things for the Church during the year. In the name of my Master, I ask of Churches to come to *His* help.

Respectfully, and very truly, yours,

"T. M. LEAVENWORTH."

"Resolved, That the subscribers, deeply impressed with the importance of establishing the American branch of the Church of God in California, consistently with the spirit of Church unity and Christian charity, as set forth in the history and traditions, and defined by the Gospel committed to the Church, and in view of the present condition and prospects of San Francisco, they judge this the time and place for action, under the direction of the Rev. T. M. Leavenworth, A. M., who visits this country under the responsibilities of his ordination vows, with the duly certified commission of the great head of the Church, as a Presbyter of the same, and in good standing as such in the diocese of New-York. We therefore tender him our co-operation in such ways as he deems advisable—

our counsel in their prosecution, and such pecuniary aid as consists with our ability.”

MISSION SCHOOL FOR THE SOUTH-WEST.

Bishop Freeman thankfully acknowledges the following donations for the above named object, viz: From a lady of St. Stephen's and Upper St. John's, South Carolina, \$100; Immanuel Church, Delaware, \$25 63; a lady of Philadelphia, \$15; a lady of St. Stephen's and Upper St. John's, S. C., \$34.

In proposing to establish a Mission School within his jurisdiction, Bishop F.'s desire is to provide the most efficient means for training up and sending forth able Missionaries for the South-Western field generally, and, at the same time, carrying on, in the most effective manner, the Missionary work in the particular field in which the school may be placed. His plan is a very simple one. It is, to furnish a home for two or three Missionaries—one of them, at least, to have a family—where, living retired and at little expense, they shall conduct a school for the general education of youth, having an eye to their moral and religious culture, and especially to the fitting of such as desire it, and give evidence of piety and sufficient talent, for the work of the Ministry; and whence they shall stately go forth, by turns, to the proper labor of Missionaries in the neighboring country. The first step is to provide the home; and this he has the opportunity of doing now, in an eligible position, with the moderate outlay, at present, of \$1000—an opportunity that may be lost by a few months' delay, since it is said the Roman Bishop has his eye upon the same spot for a similar purpose. Will not the example, furnished by the donations acknowledged above, be speedily followed by others, so that, when the Bishop sets out on his return to his field of labor, he may carry with him the means of securing to the Church a home for her Missionaries in the Far West?

Contributions for the above object may be transmitted to Thomas N. Stanford, New-York.

☞ Other Church papers will confer a favor by copying the foregoing.

APPOINTMENT.

Indiana.—New Albany: Rev. F. H. L. Laird, from the date when he entered upon his duties.

RESIGNATIONS.

Michigan.—Jackson: Rev. C. W. Fitch, removed to Piqua, Ohio.

Georgia.—St. Mary's: Rev. J. A. Woodward, ill health.

Alabama.—Huntsville: Rev. H. C. Lay, the parish self-supporting.

Missouri.—Jefferson City: Rev. C. S. Hedges, removed to Monroe, parish of Ouachita, Louisiana.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1847:

NEW HAMPSHIRE.			
Concord—St. Paul's	23	50	
Hopkinton—St. Andrew's	9	00	37 50
VERMONT.			
Arlington—St. James'	11	00	
Brandon—St. Thomas'	3	50	14 50
MASSACHUSETTS.			
Boston—St. Stephen's Chapel	30	00	
RHODE ISLAND.			
Jamestown—St. Matthew's	2	00	
Middletown—Chapel of the Holy Cross	2	62	
Norport—Zion Ch.	5	00	
Portsmouth—St. Paul's	2	38	
Providence—Grace	53	56	65 56
CONNECTICUT.			
Bethel—St. Thomas'	6	00	
For Bishop Kemper	3	00	
Bristol—Trinity	10	00	
Essex—St. John's	6	00	
Fairhaven—St. James'	6	00	
Greenwich—Christ Ch., $\frac{1}{2}$	10	50	
New Haven—Ogden Society, Trinity and St. Paul's Churches	20	00	
New London—St. James'	50	00	
Norwalk—St. Paul's	16	11	
Norwich—Christ Ch., monthly Missionary collection	25	00	
Ridgefield—St. Stephen's	10	00	
Stamford—St. John's, monthly off'gs	26	94	
Straiford—Christ Ch.	15	50	
Wallingford—St. Paul's	4	64	
Westport—Christ Ch.	6	75	216 44
NEW-YORK.			
Brooklyn—A Friend to Missions, $\frac{1}{2}$	1	00	
Fairfield	5	00	
Harlem—St. Andrew's	7	12	
Do Sunday School	1	00	
Patterson—Christ Ch.	2	00	
Sing Sing—St. Paul's, weekly off'gs	50	00	
Williamsburgh—St. Mark's	4	12	
Yonkers—St. John's	40	60	110 84
WESTERN NEW-YORK.			
Bainbridge—St. Peter's	5	27	
Cortlandville—Grace Ch.	2	00	
Guilford—Christ Ch.	6	27	
Homer—Calvary Ch.	4	00	
McLean—Zion Ch.	3	00	
Paris Hill—St. Paul's	5	00	25 54
NEW JERSEY.			
Elizabethtown—St. John's	9	92	
Do., for Wisconsin	5	12	
Jersey City—St. Matthew's, a S. S. class, for Indian children	87	15	91
PENNSYLVANIA.			
Honesdale—Grace	13	00	
Lewiston—St. Mark's	15	00	
Muncey—St. James'	6	00	
Morlatin—St. Gabriel's	3	80	
Oxford—Trinity	55	00	
Philadelphia—All Saints', for Bishop Kemper's Mission	24	50	
Young Churchman's Missionary Association	5	00	
Pottstown—Christ Ch.	8	20	
Wellsboro'—St. Paul's, $\frac{1}{2}$	14	50	145 00
MARYLAND.			
Somerset Co.—Coventry parish	10	00	
Washington, D. C.—Trinity Ch., Female Missionary Society	40	00	50 00
VIRGINIA.			
Alexandria*—Christ Ch.	15	00	
Do., for the Jews	1	00	
Do., from a friend	20	00	
Petersburg—Grace Ch.	22	00	58 00
SOUTH CAROLINA.			
Aiken—St. Thaddeus', for the Jews	2	00	
Charleston—St. Paul's	100	15	
Do., for the Indians	6	00	
Edgefield—Trinity	10	00	
Richland Dist.—Zion Ch., for Texas	25	00	143 15
GEORGIA.			
St. Mary's—A Missionary Station	13	37	
TENNESSEE.			
Knoxville—St. John's, monthly collection	20	00	
KENTUCKY.			
Louisville—St. John's	10	00	
OHIO.			
Massillon—St. Timothy's	10	00	
INDIANA.			
Bloomfield—A Missionary Station	8	10	
Delphi—St. Mary's	5	00	
Laporte—St. Paul's	3	50	
Point Commerce—	2	15	
Terre Haute—St. Stephen's	3	35	22 10
ILLINOIS.			
Chicago—St. James'	30	00	
WISCONSIN.			
Racine—St. Luke's	1	00	
MISCELLANEOUS.			
Domestic Missions, from A. M.	10	00	
L., per Rev. E. A. Nichols	30	00	
From a Clerk, for Missions in the West	15	00	
A friend to Missions, per Rev. C. H. H.	4	00	
Do., per D. Dana Jr.	4	50	53 50
TOTAL			\$1,082 31
(Total since 15th June, 1847, \$4,016 08.)			
* Also, a box of Clothing from the ladies of this Parish, for the Missionaries in the West.			

FOREIGN.

Africa.

We continue the publication of the journals of the Missionaries in Western Africa. That inserted in the present number is from the Medical Missionary of the Station, who has likewise under his charge the Schools formerly under the care of the Rev. T. S. Savage:

JOURNAL OF GEO. A. PERKINS, M. D.,
FISHTOWN, CAPE PALMAS, WEST-
ERN AFRICA.

JOURNEY ALONG THE SANDS.

Sept. 15th, 1846.—Left the Mission house at Rockbookah about 10 o'clock A. M. for Fishtown, after a delay of two hours, caused by the obstinacy of the natives we had employed as hammock-bearers. We arrived in safety at the Mission house at Cavalla about half-past one, P. M.

Though it threatened rain, we were mercifully preserved, the clouds serving as a shade to screen us from the burning rays of a vertical sun, which, without some interposing object, would have been beyond endurance.

The great highway from one of the stations to the other, is the sandy shore of the ocean. There is nothing to relieve the monotony of the scene. For miles we have, on the one side, low, stunted trees or bushes, and upon the other, the restless ocean, beating with untiring strength the sandy shore.

The traveller along these sands is often deceived by that remarkable appearance of water, known as mirage, or glowing sands, caused by a stratum of heated air just above the sand.

I have seldom passed between Cavalla and Rockbookah, where a wider surface of sand than usual is exposed to the sun's rays, without enjoying a sight of it. Men and women appearing as if they were walking in the water, and even the baskets or whatever they have upon their heads, being reflected from the surface of this fervid pool.

Sept. 17th.—We arrived at Fishtown to-day, about 3 P. M., having passed the last night at Mt. Vaughan. Our journey to-day has been a most uncomfortable one. The sky was cloudless, and the sun at this season being directly over our heads, poured down upon us its burning rays with unrelenting fury.

Our road, for a great part of the way, lay through a grove of fan palms, and we were completely sheltered from the cooling sea-breeze by a line of thick bushes and trees, which rendered the heat intense. We passed Rocktown, a native settlement, about half way between Cape Palmas and Fishtown. Here are several small towns with a population of several thousand. The principal village, or, as we call it, town, and that from which the whole settlement derives its name, is upon a barren rock that projects into the sea. It is properly named. The posts of the houses are inserted into holes drilled in the solid rock. The only green things to be seen, are three or four trees which have found soil enough to fix their roots in a crevice of the rocks. The other villages are delightfully situated on gently rising ground, which offers a beautiful site for a Mission house.

The natives of this settlement are more expert swimmers than any others in the vicinity. They seem to have no fear of either the ocean or its inhabitants, but with their fishing line around their heads, plunge fearlessly into the surf, and after swimming out into the open ocean, fish there for hours, without the least substance to buoy them up,

as they catch the fish, they string them upon a short line attached to their necks, and as the fish float, they do not increase their weight. The reason of their fishing in this singular manner, is a superstition which prevents their using canoes for that purpose at a particular season of the year.

Between Rocktown and Fishtown is a beautiful grove of fan palms, which probably gave the name of Cape Palmas to the land in this vicinity. They can be seen a great distance out at sea. This grove is four or five miles long. The trees raise their lofty fans eighty or one hundred feet from the plain on which they stand. They have no branches and no foliage except at the top. The leaves are unlike any other of the palm family found here, the ribs radiating from a centre. This species furnishes the natives with a good material for hats. Though this grove is so extensive, there is not a tree to be found in a half grown state, all being of full size or else just starting out of the ground. The memory of the oldest man does not reach back to the time when they were small.

SUPERSTITIOUS CEREMONIES OF THE NATIVES.

Oct. 9th.—The body of an old man, named Seah, was brought here from Rocktown for burial. S. was the oldest man in the tribe, and much respected as a war man—being, as the natives say, “a proper gentleman.” He was also the head of an influential family. His corpse was deposited in an old canoe, with the ends cut off, (the only coffin used for many miles of coast.) The body was wrapped in a mat with the head exposed, the face painted on one side with a mixture of charcoal and oil, and on the other coloured a bright red with camwood: upon his head he had a black beaver hat. In this state he was brought to Fishtown, to receive the honours due to so great a man. The canoe was laid upon a level piece of ground, a short distance from the town, and the inhabitants came out to take a last look at him. Many pounds of powder were expended in firing over him as he lay upon the green; and when the firing had nearly ceased, an

old man, named Hyahno, came up, (he is now the oldest man in the tribe,) and addressed the corpse as follows: “When Palaver caught me, I went to you and you was a friend to me, and gave me a cloth to wear, and now I have brought you your cloth again, (throwing two yards of blue cotton cloth upon the face of the dead man), here it is. When you sent to me the other day to get help to build your town, I sent my boys to get your thatch, and now you have died so soon! When you go to God, you must not tell him anything bad about this people, but you must send us good luck, plenty of rice, and you must keep all sickness away from us.”

After the old man had finished speaking, the canoe, in which the body lay, was taken upon the heads of two men and hurried off to the edge of the water, where canoes were waiting to take it to its resting-place. This was on a small island in Fishtown bay, about one third of a mile from the Mission house. As this island is a barren rock, the bodies of the dead are left exposed upon the surface, where they are devoured by the crows. Upon this rock lie the bones of many generations of the inhabitants of Fishtown and vicinity.

The canoe containing the body was followed by another, containing the chests, chairs, rice, cloth, and other articles, to be deposited with the body for the use of the spirits of the departed. The greater the man, the more cloth, rice, and crockery are destroyed at his funeral. The cloth is torn into strips, and laid upon the body. The crockery is broken and scattered around.

Poor degraded beings; willing captives to Satan! How little do they think that the eye of an Omniscient God is ever upon them, and that He only can protect them from sickness and danger. How ignorant of the real state of the immortal soul after death!

They imagine that the spirit hovers around the resting-place of the body. Most of their sacrifices are made to the spirits of the dead, whom they call Kuh, (a word also used to denote devil or evil.) I once remonstrated with an old man for making sacrifices to the devil. He re-

plied, that he did not make offerings to that "*big devil*" I had told him about, but to the souls of the dead people.

Their sacrifices to these spirits are endless; they stand in continual fear of them, believing that they have great power. Many of the people do not eat a meal, or take a pinch of snuff, without giving a mouthful of one or a pinch of the other to the spirits. There is scarcely a spot of ground that has not its devil.

Sunday, Nov. 1st.—Our religious services this morning were disturbed by the beating of drums, blowing of horns, and other discordant sounds, which proceeded from a company of young and middle-aged men, who were on their way from town to a sacred spring, where most of the public sacrifices are made. This company are called the '*Kobotak-beh*,' or speakers of white men's word. They were clothed in their best cloths, which were of the most brilliant colors; some few wore pantaloons, and most of them hats. They are all kroomen, and speak English, as their name implies. The object of their visit was to make a sacrifice of four fowls to the spirits of the dead, to propitiate their favor.

The sacred spring is on the shore of the bay, just opposite the island on which the dead are deposited, and is the nearest land to it. It is a fine bubbling fountain, capable of furnishing a supply of water for a large town, but it is not used, because they say it belongs to the devils.

When these sacrifices are made, the victim is beheaded, and the blood sprinkled upon a rock, which serves them for an altar; the flesh is afterwards cooked and served up with rice and palm oil. A small quantity of this is laid upon the altar; the priest then addresses the spirits, and communicates the word of those making the offering. The priest is an old man, named Hyahno, who, to use the words of the natives, "stands between the living and the dead."

After the portion for the spirits has been deposited on the rock, the remainder is devoured in the greatest haste,—and the company immediately leave, as they say that the devils want to come and eat their part. This is eaten by the monkeys, crows, &c., which, they say, are the spirits of their friends, in the bo-

dies of these animals. The monkeys seen in this spot are considered sacred, and no one is suffered to shoot or molest them.

Many of the natives who have had intercourse with foreigners, are convinced of the error of these customs, but fear to oppose popular opinion on this subject, lest they should render themselves obnoxious to their neighbors, and incur the danger of drinking "*gidu*," or sassa wood, which they know to be poisonous.

Nov. 6th.—Hearing an uncommon noise in town to-day, I inquired the cause, and was told they were performing the ceremony of making a "*soldier king*,"—(his business is to lead the people to war.) This consists in stripping the individual, and painting him from head to foot with a mixture of charcoal and palm oil, which he must keep on his skin for three days. After he has been thoroughly blackened, an iron ring is put upon the right ankle, which must remain till death, unless taken off by the people. Should the individual dare to do this himself, he loses all his own property and that belonging to his relatives on his father's side, which is taken and divided among the people of the town. His wives are also taken and divided among the principal families of the town, and his houses are demolished, and himself obliged to fly to some other town, never to return.

The crime of adultery, in either the soldier or his wives, is punished with great severity. Besides leading the people to war, the soldier-king must keep one of the public gree-grees, and feed the devil at every new moon.

Nov. 7th.—A man from Sorekah, a town about twelve miles "in the bush," made application to-day to have his hand amputated. Two years ago, he had his left hand and wrist shattered by the bursting of a gun, while hunting. The bones of the hand were broken or gone, and a shapeless mass only remained, with here and there a finger sticking out, which were perfectly immoveable. The thumb and fore-finger were gone, and the ends of the bones of the arm fractured. The external wound had never healed, and the pain was so great that the individual could not rest. He

was in this state when a woman from Cavalla saw him, and told him of the case of a relative of her's, whose foot I had taken off, and encouraged him to have his hand amputated, telling him that it would get well soon. He went to Cavalla, and applied to Mr. Payne, who sent him to me. The patient bore the operation very well, and wondered that he did not lose more blood. After the stump was dressed, he expressed himself as freer from pain than he had been since the accident. He bids fair to do well.

Nov. 9th.—To-day a doctor, or Fetish man, came to the house. After seeing a powerful magnet, I asked him if he could tell me what made it take up iron. He said he did not know, but it was strange. I then told him that I had heard of many wonderful things done by fetish men, and asked him what he could do, as I was desirous of seeing something of his power. He replied, that he could call a snake from the bush, and that it would come up into the house, and upon the table. When asked to do it, he said he should have to put on his medicine first. I told him I would wait for him if he would go for it. He answered, that it was far away in the bush. I then told him that I would wait till to-morrow, and if he would show it to me, then I would give him a piece of cloth for his trouble. To this he said nothing for a while—but afterward appealed to some men who were near, for their testimony as to his ability to do all he had said he could. They replied at once, that he had done the thing many times. This is not what I want, said I; I want to see your great feat myself, and if one piece of cloth is not enough, you shall have two or three. Not knowing how to get off, after a while he said, you wait and you shall see me do it some day. I answered, this means you can't do it at all. Yes, said a shrewd native man, who stood near, I think that man no fit that thing at all: 'spose he can do it, you think he go let you keep them two, three piece cloth? No! if he can do it at all, he will do it one time (at once). All turned upon the poor doctor, who was glad to sneak off.

INCIDENTS IN THE MISSION.

Nov. 17.—Nimleh, our oldest scholar, was taken sick with a singular affection. He has been complaining for some days past of disordered bowels, and to-day he sent for me, saying, that he was unable to move his legs. He has a pricking sensation in the skin, and numbness of both legs below the knees, and also of both arms below the elbow. He is so hoarse, that it is difficult for him to speak.

Nov. 25.—A colonist girl, who is connected with the Mission, has been taken sick in the same way as the native boy, Nimleh. This disease is by no means common here: I have seen but one case before—that terminated fatally. Nimleh's case is much worse, he has now no sensation in his legs—says his hands feel like wood, and are very cold. I have tried various remedies, as friction, with strong ammonia, pepper, &c. This appears to be the disease known in tropical countries as Barber's. Its treatment is very imperfectly understood; it evidently belongs to diseases of the nervous system.

Nov. 27.—Nimleh has been much relieved by blisters applied to the calves of the legs, and friction, with ammonia, along the spine.

Dec. 2.—Rev. Mr. Payne, our pastor, has visited us, and administered the Holy Communion to the communicants belonging to this station, seven in number. How truly refreshing are these seasons to us! We long to see all the dear children of our school gathered around the table of the Lord.

Dec. 8.—The old men of the town came to the Mission-house just after breakfast, and presented me a bullock in the name of the people, saying, that since I came among them, they had never "dashed" me any thing, and they now brought this bullock, which they wished me to accept. After shaking hands, they all left.—When a present, or "dash," of this kind, is made, it is done with the expectation that one of about double the value is to be made in return.

(To be continued.)

Athens.

We desire to call particular attention to the subjoined communication from the Mission at Athens. It presents the history of that most excellent charity entitled *The Bread Fund*, established and sustained by the exertions of some benevolent Christian ladies of our Church, and demonstrates, in a manner that must be most delightful to the hearts of those benefactors, that their faithful agents in Athens have taken good care that spiritual benefits should go hand-in-hand with temporal relief. We could wish that this letter might be read at every Missionary lecture in our Church. It could not but have the effect of replenishing that fund, and increasing the means of doing good in the hands of the Missionaries.

Remarks on the subject of the School of Industry and the Charity connected with it, commonly called the "Bread-Fund."

On referring to the minutes kept respecting the establishment of the School of Industry, the following memorandum presents itself.

"On the 25th Oct., 1835, we received, through Mrs. Bedell, from some friends in Philadelphia, the sum of \$242, for the support of poor girls in the School of Industry. A selection was immediately made of those who were most needy. The sickness and distress which now prevail will make the weekly allowance, from this source, very acceptable."

This memorandum is dated, Athens, 30th Oct., 1835, and signed F. M. Hill.

For the satisfaction of the benevolent persons who have been instrumental in sustaining the fund above alluded to, for a series of years, it may be as well to recapitulate the reasons which seemed to render it desirable that there should be a department of *industry* connected with the Mission schools here. It may be recollected that when our Church established its Mission in Greece, the whole population of Athens was in a state of great poverty. Many females joined the school whose only covering was from the articles of clothing sent from the U. S. during the war. Ignorance and indolence then prevailed, and as the former was fast disappearing under the teachings of those whom the Church had sent out, it was hoped that the latter would be removed by proving to such as were willing to try the experiment, that industry was not without

its reward. To those who were ever watching to preserve from *temptation* to evil, the souls whom they were instructing in the precepts of the Gospel, it was evident that many young females would, in the course of a few years, be placed in a situation of peculiar danger. And the only safeguards seemed to us to be to endeavour, on the one hand, to retain them as long as possible near their instructors, and at the same time to provide them with the means of earning their own livelihood, so that they would not be exposed to the temptations which penury makes so destructive to many. This was the origin of the charity called the *Bread-fund*, and they who have had the privilege of dispensing this charity, have been conscious that it has accomplished more than was at first anticipated. They hope too that some of the details, as many as can now be brought to remembrance (though there are a multitude of similar cases,) may not be uninteresting to the subscribers to this fund.

As soon as there was a probability of a regular remittance for this object, a selection was made from the other schools of such as were most in need. These could read and sew well, having been taught already in the other schools of the Mission; they were then supplied with such kinds of work as would make them in time complete seamstresses; their stipend was at the rate of a loaf of brown bread per diem, amounting to about twenty-five cents a week (equal to thirteen dollars a year.) None were allowed to receive the benefits of this fund but such as had passed through the elementary schools of the

Mission. Twenty-five names were at first registered and placed in a separate apartment, the special superintendence of which was given to Miss Baldwin, who arrived a few months after its first establishment. One hour of the day was devoted to reading the Scriptures, with questions and explanations on the portions read; during the week an hour on some convenient day was allotted to writing on slates and instruction in the first rules of arithmetic. Friday afternoons were devoted always to more extended religious instructions; every day a portion of Scripture was learned by heart, and this formed the basis of the Sunday school instruction, at which a regular attendance was insisted upon. Before the first pupils whom we had selected could be properly prepared, inquiries became frequent for seamstresses in private families, (Athens having become the capital of the kingdom,) and in shops of mantua-makers and milliners, who had come to try their fortunes in the new state. In less than two years after the establishment of the School of Industry, those who had been taught in it could earn in *one week* the amount of stipend they had received from us *per month*, viz. one dollar. We always encouraged those who could get these situations, to avail themselves of them, and for others, when we thought it time for them to leave the school, we interested ourselves to procure them places. It was most gratifying to us, to find not a few of those who had thus passed out of our immediate supervision, taking their usual places on Sunday mornings to hear the Sunday lesson explained. The poor cripple *Caterina*, (so favourably known in the early days of our Mission, and who has often excited the sympathy of our visitors on account of her deplorable infirmity, being obliged to drag her whole length along on her hands and feet!) finding it more and more difficult to make her way through the now crowded streets and the muddy lanes in winter, was received into many private families, remaining two or three weeks at a time, and gaining twenty-five cents per diem and her food. She is now and has been for a long time regularly employed in the palace as a

seamstress, her wages being ten dollars a month, and a portion of food among the king's servants. In 1832, she was a miserable helpless beggar, living day and night in the wretched lanes of Athens. She could neither read nor sew, and her condition was not much above that of a brute. Now, besides being independent in circumstances, she is a well-informed, a pious and humble minded Christian, and is the owner of *one book*, which she is able to read and understand and appreciate, and that book is the Word of God. She was, it is true, our own private beneficiary three years before the School of Industry or the Bread-fund was formed, but she was the first that was enrolled upon the books, and is an eminent example of the blessed fruits of this charity. Many took in work at home before they were quite prepared to leave the school, and would add to their incomings by sewing for their neighbours after school hours.

The beneficial results of industrious habits having been made so apparent, throughout the community, a situation in this department was eagerly sought after, and mothers who at one time would have thought it impossible to allow her child to remain in school after she could in any way be made useful at home, will now work harder and sacrifice much to ensure her child's regular attendance, confident that she is to reap a future advantage. The habits thus induced have led to other beneficial results, which, although they may not be so much appreciated by you at home, are nevertheless esteemed *here* as the greatest of earthly blessings, and that is the comfortable settlement in life of destitute females. Of those who have thus been educated in this branch of our Mission, *twenty-three* have married well and above their condition; and although their general education was very limited, its *effects* were so *marked*, so *distinguishable* over others less informed, that the good sense which so generally prevails here has induced many who were seeking a companion for life, to give the preference to the *poor industrious girl*, rather than to the ignorant and idle one, though far more fortunate in worldly possessions. A case of

this kind is so continually before our eyes that I may well refer to it. There was among the pupils first selected as the beneficiary of the Bread-fund, the daughter of a poor Atheniau widow. Though poor, she was respectably connected. She remained several years in the school, and assisted in teaching others after she had learned sufficiently herself, receiving nothing beyond her Bread-fund stipend. In the course of time, her mother's health required her attentions at home, and she left the school, having, by her modest and amiable manners, excited the love and respect of all her teachers. A few months after, she was sought in marriage by one of the most respectable lawyers in the community, and he gave us as his reason for selecting her, that the education she had received, both in a religious and practical point of view, and by which she had been taught how to manage with industry and care the concerns of a family, more than compensated for want of dowry; his business, he said, would enable him to support her handsomely—he only wanted a wife to manage things well at home. And he has not been disappointed. Now, on the same spot where the poor widow resided, in a wretched dilapidated old tower, and in which, on a few boards raised a little above the earthen floor, she stretched her aged limbs at night, stands a handsome three-story stone building, built and owned by her son-in-law. The upper story (*or flat*,) is occupied by his family, consisting of the husband, wife, and two children, (*the eldest of which has now been in our Missionary school nearly two years!*) and until lately, the *mother, the poor widow of 1835!* She, happy soul, breathed her last a few weeks since, having lived to see *both* her orphan daughters (for there is an equally interesting story about the *other*, only it does not belong to this department of our Mission,) well settled, surrounded by her grand-children. And with her dying breath she acknowledged that, "*Verily she had seen the goodness of the Lord in the land of the living.*" I will only add that this family is one with whom we are on terms of the most pleasant and familiar

intercourse, and that they look upon us as their parents and benefactors.

It will be observed from what has been already stated, that the objects which led to an appeal in behalf of these destitute children of Greece, so far as their temporal welfare is concerned, has completely succeeded. But we were actuated by far higher and holier motives; the great object of our Mission was never for a moment lost sight of. And while they were reaping the tangible proofs of our interest in their temporal welfare, we were preparing for them higher destinies. To remove the cloud of ignorance that hung over their spiritual perceptions—to teach them their duty as baptized and professing Christians—to draw them from vain observances to the true worship and service of the *living God*.—these were the ends we ever had most at heart. When we first commenced our work, we met with an obstacle to the proper improvement of time and habitual industry, in the numerous holidays, many of them topical feasts or fasts, and all of them of the vainest traditional origin. But as religious knowledge increased, we found we could speak freely and more intelligibly of the evils of idleness and the impiety of such delusions. And in time, an entire change was effected; and now the legions of certain Saints who were thought to be malicious enough to visit with evil those who did not hallow their days by *idleness*, are looked upon as mere old women's tales.

We have not unfrequently been called upon to visit the dying beds of those who had been our beneficiaries. It may truly be said, we are the only spiritual instructors of these poor creatures, and as such are we regarded. It is affecting, indeed, to witness the delight with which they listen to us, and the expressions of gratitude for having taught them out of God's holy law. One or two cases, selected from the rest, will furnish so many additional illustrations of the expansive character of Christ's religion, and the truth of St. Paul's paradox, addressed to the early Corinthian Christians, we, as the dispensers of this small charitable fund, may apply to our own circumstances as labourers among the poor

Christians of Athens—"As poor, yet making many rich."

The first case selected is that of a young widow. When quite a young girl, she was one of the first who entered our school, and in the most abject poverty and ignorance: for more than a year she earned her bread by bringing water for the schools and scrubbing the rooms on Saturdays. At the same time she was learning to read and to sew. As she was remarkably quick and neat in the use of her needle, she soon became a proficient. In a few years she married, but her husband did not live long. She had one child, whom she made out to support by her needle; but her frame, naturally delicate, sunk under her many misfortunes. A few months before her death she applied to us for work. We rendered her some assistance, and this brought her again, after a lapse of time, into connection with the Mission. It was then we were made acquainted with the effect of her *early teaching*. She manifested the greatest anxiety to increase in spiritual knowledge—took the deepest interest in the seasons set apart for more special religious instruction; and we had the satisfaction of observing, day by day, the increase of spiritual life, while her outer man was rapidly hastening to decay. At length we were called upon to visit her on her bed of death. There, in calm resignation, she awaited the summons of the dread messenger. With grateful acknowledgments to her benefactors for having opened her mind to understand the things which belong to the kingdom of Christ, without appealing to any other "*mediator than the man Christ Jesus*," she breathed her last, leaving the impression upon the minds of the survivors that she had passed from a state of the most abject wretchedness on earth, to joys such as ear hath not heard, nor eye seen, neither hath entered the heart of man to conceive. Her child, a boy, was for many years after this in our Infant School.

Again: We now lead you to the humble pallet of a dying girl, scarce fifteen years of age, who, with her *needle* and her *Bible*, passed the hours of the weary day while incurable disease was preying upon her vitals, and at length *fell asleep*,

to wake no more in this world, with her head pillowed upon the book from which she had learned to know her God and Saviour. Legh Richmond might have found in her as patient, as faithful, though not perhaps as intelligent a young Christian sufferer, as in his young cottager Jane.

We can tell you also of another, who was the main support of a blind mother and an orphan niece. Her life was one of unremitted trial, and her only consolation was that Word of God which she had been taught to read and to love. She too died, imploring blessings on those who had taught her how to sustain her trials in this world, and as she had a humble hope, had prepared her for the next.

Many instances have been unexpectedly brought to our knowledge, to show that the seed sown by all waters had not been lost, but was vegetating in scattered places, known only to the Great Husbandman. And some of them have been found where we had the least hope that it had taken effect. How often have mothers been made to feel that it is not of him that planteth, nor of him that watereth, but God that giveth the increase. One of those whom we have educated, and who is still living with us in the capacity of a teacher, returned one day from a visit to her mother, and asked if such a person had ever been in our schools. After mentioning the name and describing the family, the person alluded to was brought to our recollection. On being asked why she made the inquiry, our teacher replied that she was induced to inquire about the person in question from having accidentally overheard a conversation that day between the young woman and her mother (who, it appears, both resided in the same house with our teacher's family.) It seems that some one had died lately, to whom these people were under great obligations, and the conversation was on that subject between the mother and the daughter, our former pupil. The mother observed, "Mr. — was very kind to us on such and such an occasion; while he was alive we had no means of returning his kindness. I am thinking it would be proper we should have a service performed (a Litany) for the re

pose of his soul." "Mother," replied the young person, "it is very right that we should be grateful for favours, and I trust we shall never be unmindful of our benefactors, whether living or dead; but as to what you propose, I will tell you what I learnt when I was at the American school, from the lips of dear Miss Mary—(Miss Baldwin is always so called by the pupils.) She was one day explaining to us, and urging upon us, the necessity of a preparation for death, and the certainty of a future state of happiness or misery; and she said that, after death, there could be no change of state, for we read in the Holy Scriptures that there is no repentance in the grave, and that as the tree falls, so it must lie. I have never forgotten what I then heard, and I know, mother, that *it is true*."—The young teacher who related to us this conversation was much struck with this remarkable proof of the wonderful power of truth in thus overcoming a deep-rooted error, and one which the common people are most likely to cling to to the last; and one too, I may add, that I find some persons who call themselves Churchmen, even in our enlightened country, seem disposed to uphold.

It may be seen, from the above observations, and from the instances we have selected, that in dispensing this charity to those for whom it was provided, we have fully entered into what we knew to be the feelings and wishes of the donors, and that we have consequently endeavoured to use every means in our power to provide that the *spiritual* benefits should go hand-in-hand with the *temporal* relief. We should have felt ourselves to be very unfaithful stewards, indeed, if we had not done this. In this thing we feel that we have a conscience void of offence towards God, and certainly towards man. And there remains not a doubt upon our minds, that in the last day it will be seen that many of the recipients of this blessed charity, who were once "*poor*," have indeed been "*made rich*"—many, who here literally possessed "*nothing*," are now "*possessing All things*." It will be seen that God has verified His promise, and His Word, which has been taught and preached and distributed among these poor pensioners of the School of

Industry and the Bread Fund, has not returned to Him void.

JOHN H. HILL,
Missionary at Athens.
Athens, 28th July, 1847.

AS A FURTHER EVIDENCE of the benefit which has followed from the labors of the teachers in the Mission Schools at Athens, we are permitted to publish the annexed letter from one of the first fruits of the Mission, once a pupil, now herself a teacher, in the Island of Crete.

Copy of a letter from ELISABET, of Crete, to Miss BALDWIN, dated

CANEA, June 26, 1847.

My beloved Miss Baldwin—

Permit me, my dearest, to address you again a few lines, in order to inquire of your welfare, and to remind you of your friend in Crete. I wrote you a farewell letter in answer to yours (dated 20th July, 1846,) but I have reason to fear it is lost. I should be very sorry if you thought me ungrateful for your kindness, and I regret on that account that my letter did not reach you. I desired, moreover, to accompany you with my best wishes, and fervent prayers for your *μαρτύριον*, and happy debarcation in your native land. From my dear Mrs. Hill, I hear favorable accounts of you, and I learn with the greatest pleasure that you *did not shake off the Greek dust from your shoes*, but that with an *Apostolical* self-denial and *Christian* decision, you hold fast *St. Paul's debt to the Greeks!* There is *no Christian nation under Heaven* which needeth more the *salt of truth*, and the *guidance of Christian mentors*, than *Greece!* The Greeks are very quick and very clever, as you know by experience, and for this very reason they require more restraining and watchful guardians to bend their minds and form their principles:

"'Tis education forms the common mind,
Just as the twig is bent the tree 's inclined."

The Greeks, I am afraid, are too much devoted to *human wisdom*, which, after all, "*availeth nothing*." Sophocles' declaration on this subject is this:
Ἀνθρώπινη Σοφία οἰδενός Ἀγία ἰστί ηἰς μηδενός.
And woe to us if we fall into the chaos

of the absurdities of the ancient philosophers! I trust, my dearest sister, that you will, with your characteristic kindness, overlook our failings, and as a good arbiter, you will exert your influence in our favor, and promote in our country the principles of Christian knowledge, which have always been the beginning and end of all your efforts during your mission in Greece. I do hope our friends, the members of the Committee, will continue their labours, and endeavour to do us good as far as they can—"He who giveth to the poor, lendeth unto the Lord"

—"Cast thy bread upon the waters, &c." It seems to me there is no greater happiness in the world than that which a Christian finds who has done something to relieve his neighbour from the crafts of wickedness, and in some degree shielded him "from the fiery darts of the Wicked One!" The answer of such a man's conscience must be the supreme good for which the ancient philosophers, who were deprived of divine revelation, searched in vain! It is true, ingratitude seems to be the prevailing vice of our days, yet we must not shrink from duty on this account. "To suffer for having acted well, or after having acted well, is itself a species of recompense!" There is nothing I so much wish for as to visit your country, and exchange ideas with those whose liberality made us acquainted with our duty towards God and man! This desire is revolving constantly in my mind. I inwardly cherish the tenderest feelings of love and respect towards all who in any way helped us to become what we are, since the sound of the blessed Gospel echoed in our ears. Assure them, my friend, in my name, that their pains are not in vain! "for as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth," &c.—even so, the seed of the blessed Word, which, through the indefatigable efforts of their missionaries,

Mr. and Mrs. Hill, is sowed all over Greece; and the tidings of salvation will not remain without success! We must wait that time, and be patient. "That which thou sowest is not quickened, except it die!" and the darkest hour of the night is even just before the break of day! So may it be!

Here may the Great Redeemer reign,
With all the graces of His train!
While pow'r divine His word attends,
To conquer foes and cheer His friends.
And in the last decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born for glory here!

My dear Mrs. Hill promises to take me with her to America, if ever she goes, and it be the will of God. But I have learned not to set my heart too much upon things that flatter the imagination, and I am persuaded that

—"Providence is good and wise,
Alike in what it gives and what denies!"

Remember me kindly to all our common friends, and particularly to those who are interested in the Greek cause, to whom we Greeks are bound by the ties of Christian love and universal prayer. Remember me affectionately to the young lady who sent me the white cup with the word "Souvenir." I am still condemned to dwell in Crete, which is "to have my habitation among the tents of Kedar!" "My soul, alas! has long dwelt among them that are enemies to peace!" Yet I am grateful to my Heavenly Father for sending me here. He has taught me here things which I never else should have learned. It is, indeed, a painful thing to know the condition of those who bear the Christian name here.

[The remainder of the letter is occupied with matters of a less important nature. She closes with a Greek phrase, expressing her earnest desire for a speedy and happy meeting.]

Your affectionate friend and sister in Christ,
ELISABET of Crete.

China.

We continue below extracts from the exceedingly interesting journal of the Rev. Mr. Syle, of the Mission at Shanghai.

Having, in my former report, explained with some minuteness all that related to our English services, and the social meetings for prayer which are habitually held in our Missionary circle, it will not be necessary to say more with regard to them than that the enjoyment of these privileges continues uninterrupted, and that it is our happiness to experience, as flowing to us through these channels, much refreshment of spirit and repeated renewals of our continually wasting strength. Thanks and praise be unto Him who thus gives us to feel our poverty, and then supplies its cravings so bountifully.

1847. Jan. 1st.—The New Year opened upon us with clouds as well as sunshine. The school was prospering, yet many of the boys were troubled with an apparently contagious affection of the eyes, which extended itself to Miss Morse, and also to the Bishop, both of whom suffered severe pain, and much hindrance for many weeks. The general health of the Mission was good; yet there were alarming symptoms of enfeeblement in some of our number, and Graham appeared to be failing very rapidly. The Chinese congregations were numerous and attentive, yet the difficulties of the language still continued to embarrass greatly, and the indifference of the people to *truth* seemed hard indeed to be dissipated. Yet upon the whole the feelings that sprung up spontaneously in our hearts were those of cheerfulness and encouragement.

REVISION OF THE SCRIPTURES.

Jan. 4th.—A meeting of our local Committee on the Revision of the N. T. took place this evening, and I note it here, not because of anything of especial importance which took place on this occasion, but for the purpose of remarking on the great importance of work which will devolve upon the Committee of Delegates from the several stations in China, which is expected to take place here next June.

It may be considered that there are *three* distinct versions of the S. S. in Chinese—Morrison's, Gutzlaff's, and Medhurst's; and it is universally conceded, that a careful revision would be likely to improve the very choicest parts of each. Certainly a *standard* version—though it were only a *pro tempore* standard—would relieve us from a great many difficulties; and especially is it desirable that the names of God should be represented by characters the most suitable which the language can furnish, and moreover such as all the preachers of the gospel shall agree to use, and adhere to, in their writings and teachings. This subject has given rise amongst us—as it did among the first Roman Missionaries—to some differences of opinion, and these differences, it is desirable to compose as speedily as possible, for, as the matter now stands, from the fact that one Missionary judges it best to use one term, and another another, for the name of God, the people are in danger of imagining that "*Shang Te*" and "*Shin*" are two different beings, as they actually do suppose that the "*Father, Son, and Holy Spirit*," of whom we preach, are different from the "*Pa-tuh-luh, Fe-le-ah, and Spee-lee-too San-too*," whom the Romanists worship.*

ENQUIRIES AFTER RELIGIOUS TRUTH.

Jan. 10th. Sunday.—After the Chinese Service to-day, a man from the province of Keang Se came to my study, asking further explanations of the doctrine of Jesus. The difficulty I found in understanding him, arising from my own imperfect acquaintance with the language, was increased by the diversity between his pronunciation and that which prevails in this region. I contrived, however, to make out so much of his story as to understand that he had come from his native place to

* Note. The sound of the letter *R* is scarcely to be heard in Chinese, so that in transferring proper names, that of *L* is substituted.

Shanghai for the purpose of seeking trade. (This is said to be the case with perhaps half of the population in this city.) On his first arrival, he had with him his parents, his wife and children, and a considerable capital. In the course of a few years, parents, wife, children, money, all were gone, and he asked himself why all these calamities had come upon him. To answer this question, he had recourse to the Buddhists, but found no satisfaction of mind from their instructions and counsels. He had sought also to the Romanists, but neither from them did he obtain what he sought. Oh! how did my heart burn within me to tell him simply and plainly of that only path wherein he could find peace! But the words to say what was especially adapted to his case were wanting; all I could do was to make to him a few general statements concerning the way of life, which I felt sure would convey to his mind some truth, and then I gave him a copy of our Catechism on the Creed, as the simplest and yet fullest explanation of elementary facts and doctrines with which I was furnished.

Among this people, many are the cases of such a consciousness of want and sickness in the soul, but the physicians are few in number, and of little skill. God has not only opened the door of the nation to the Church, he has also—even in many cases within our knowledge—poured into individual souls some rays of heavenly light, disclosing at once the emptiness of that inner chamber and the evil imagery upon its walls; and oh, how are we made to bewail our incompetency, and how do we feel for what will surely be the feelings of those, our brethren, who may hereafter be *driven* by the Spirit out into this field, to which they are now invited by all the tender and constricting considerations which the most signal and gracious providences can supply! They will say—“Oh, that I had sooner taken leave of those who could so readily have found a substitute for my ministrations to them! Oh, that I had sooner set about preparing myself to distribute food to the *hungry* and clothes to the *naked!*” For hungry and naked are the souls of this people, in a sense

and to a degree which *cannot* be the case with any one in Christendom.

Jan. 15th.—How sad, in view of what is just previously written, is the fact which I record under this date. Graham's health has failed so entirely, that there remains no alternative but for him to leave this field, already so poorly supplied with laborers, and our Mission, already so severely pruned of its members. Our band—and is it not a little one!—now feels what is meant by *bereavement*, and as each glances round the lessening circles it is with a look which says, “Who next?”

CORRESPONDENCE.—NEED OF SYMPATHY.—
WANT OF A PHYSICIAN.

Jan. 17th. Sunday.—In writing for the Committee, I feel it to be my privilege to regard them as fathers and brethren, and that my journal is not bound by the formalities of a public document. Indeed, if it were not the case that our close connexion with them is some guarantee for our possessing a share in their Christian sympathies, I, for one, should be tempted to feel that, as to most of those formerly reckoned our chief friends, the proverb “out of sight, out of mind,” found a signal illustration. During the twenty-one months, since our departure, I have received from clerical friends, all told, *two* letters, and one of those was from the Foreign Secretary. Thanks to the Lord, who is our rocky shelter and cool spring in the desert, we are not *dependent* upon home sympathies, yet are we the stronger and happier for them when they do reach us in the form of a letter; and it seems a pity that the communion which we know to be so profitable to ourselves, and which we are *told* is so much prized at home, should be allowed to expire for want of reciprocation.

The event which I have to note under this date, and which gave rise to feeling and writing thus, is the baptism of the little boy whose birth made glad our hearts last November. Oh, let me bespeak your prayers on his behalf, that as he is thus born, as it were, on the very outposts of the scene of Christian warfare, he may be made a good soldier of Jesus Christ, and as such learn to endure hardness!

Jan. 24th.—A little girl, daughter of one of our near neighbours, died to-day of small pox, which prevails very extensively throughout the city. Beggars in the streets may be seen exposing their children whose bodies are covered with pustules. In our immediate neighbourhood, door after door is marked by the sheets of red paper which indicate that the dreaded disease has found a lodgment there. Owing to various causes, no good vaccine matter is to be had; and when it is known how completely we are wedged in among the infected houses—(the street in which we live is six feet wide)—and how disastrous upon the prosperity of our school would be the breaking out of such a pestilence among the boys, and how far it goes to break the spirit of a mother to lose her little one in a foreign land for want of that medical aid which is so common at home, and how anxious our wives must needs be at having their children exposed, unguarded, to all the pestilential infections which the very uncleanly habits of the people render so frequent—all this considered, and I think the need we are in of having school-buildings and a physician of our own, will not require to be urged.

NATIONAL CELEBRATIONS AND FESTIVITIES.

Feb. 3d.—A procession passed through the streets to-day, which strongly exhibited the childish state of the mind of the Chinese populace. A motley train of musicians, banner bearers, policemen, mountebanks, and mandarins, escorted the figure of an ox, made out of paper pasted over a frame of straw, and a boat of the same materials. The object of the whole affair was to go to a temple, which lies to the southward of us, and is dedicated to the agricultural divinity who presides over this district, and there to bid welcome to the spring. The ox symbolizes the labors of the plough, and the boat refers to the process of transplanting the sprouts of the paddy while yet under the water. According to the tradition of some, it was once the custom to collect together a number of blind men, and furnish them with paints of five colors—black, red, blue, yellow, and white. With these they were to paint the paper ox, and

this done, the color which was found to predominate was regarded as foretelling the character of the coming year; black indicated great mortality; blue, much sickness; red, extensive conflagrations; white, destructive inundations; but yellow, general prosperity. This would seem to have fallen into disuse; but another part of the ceremonies is still practised. Within the body of the figure is put some of each of "the five grains," (a phrase expressing all kinds of corn); the carcass is then beaten, and the kind of grain which first falls out will be that of which the most abundant crop may be expected.

It was little calculated to inspire one with respect for the Chinese authorities, to see the mayor of the city, with three subordinate officers, carried in their chairs and wearing their official dresses, as part of a procession made up of such a rabble as this was; but all the amusements of the people indicate the childishness of their tastes and habits. In windy weather, it is common to see grown men flying kites; and in our early morning walks, many a grey-head is met with, under a tree or on the city wall, giving an airing to the pet birds, whose ornamented cages he carries about with the most careful gravity. Usually, on the approach of foreigners, these cages are covered over, for the very birds, as well as the dogs, seem scared at the sight of us. The people of this region are of a timid, harmless disposition, very unlike the men of Fokien and Canton to the South, and those of Shang-tung to the North; these three provinces are proverbial for furnishing the rovers, seamen, traders, pirates, and smugglers, whose occupations at once call for some natural boldness and cultivate it into a fierce recklessness.

Feb. 8th.—The national festivities, which seem almost all of them to cluster round the New Year's day, are now fairly commenced. Our school was dismissed for a three-weeks' holiday—*vacation*, let me call it, for "holy" can be no part in the word that expresses their seasons of amusement. In the evening, one who passed through the streets might see, every now and then, a household opened, and a man come out with a handful of straw in one hand and a

torch or candle in the other. The straw is put down before the threshold, and on it are placed silver-money and a miniature sedan-chair (all of paper); in the chair is placed a folded piece of red paper, having a rude drawing of an idol on it; the straw is set on fire, a little cup of wine is poured on and around the flame, and as the chair and its occupant are consumed, three or four respectful bows are made to the departing personage, who is no other than their "Prince of the Kitchen-Range."

The full explanation of the matter is this. About the middle of the first month, one of these paper Princes is bought and placed in a little sort of niche prepared for him in the upper part of the cooking structure, or range, as I have called it, which is the chief object in every Chinese kitchen. Here he is supposed to observe the conduct of every member of the family during the year, and in the latter part of the twelfth month, he is sent up to heaven, in the manner I have described, to make his report to "the Supreme Ruler." I suppose no family neglects this ceremony.

From one of my informants on this subject, (an educated man.) I inquired whether the Supreme Ruler would be unacquainted with the affairs of each family, if not thus informed. "How should he know them?" was his reply. Again, I remarked that the kitchen was surely not the most respectful place for such a personage. "The kitchen is a most important place," he answered, and although I could not help smiling at the seriousness with which this was said, the smile soon passed away; for it was but another way of saying what is most true of this people—whose God is their belly. The lowest class work by the day, for their daily portion of rice: their luxuries are meat to eat, and opium to smoke, when they can get them. The middle class are occupied in money-making, we cannot say from one week's end to another, for the blessedness of the Sabbath, they know not; but from year's-end to year's-end, and day after day, trade and barter, buy and sell, profit and loss—these words mark the current of their thoughts and occupations. Now and then under

the exhilaration of a successful transaction, and (as a matter of course,) during the first few days of a new year, feast themselves, and in the train of those feasting, come unrestrained indulgence in wine-drinking, and opium-smoking, licentious stage-plays, and association with lewd women. Of the habits of the higher classes, we know little as yet: our concern is with the poor, and chiefly with the poorest. But the possessors of wealth being debarred by the laws of the empire from spending much in outward show, they are driven to the more selfish pleasures of seclusion: the table, the opium-pipe, and a multiplicity of wives and concubines, are known by common report to be the chief means of relaxation from the toils of business, or the cares of public life.

I have touched one subject on which I dread to enlarge, it is so full of misery to China and disgrace to Christendom; but I must needs, at some future time, say what I know about what has so much to do with the present state and position of the empire. It will be understood, that I refer to that philosopher's stone, to the merchant, but elixir of death to the consumer—opium.

THE CHINESE NEW-YEAR'S DAY.

Feb. 15.—Rising soon after midnight, I went out into the city to observe the customs so peculiar to this people, and at this season. Every shop was open, and every dealer occupied in settling the accounts of the past year, in compliance with the custom which requires that all outstanding debts shall be satisfactorily adjusted, if not fully liquidated. Every temple was open and illuminated, and even the little shrines that are placed at the corners of the streets, had a few lighted candles placed before them.—Before the idols were set out on tables, bowls and saucers filled with all varieties of food, from rice to oranges, and the images themselves were dressed out in their choicest silks and embroideries. In general, the meats were offered in very small quantities, rather after a symbolical or representative sort, than to serve as actual food; yet in some cases it was otherwise—goats and pigs might be seen with almost the entireness of nature, set up upon stands

and appearing to offer themselves to the idol before which they were placed.

During the earlier morning hours, these temples were little frequented; but towards four o'clock, great numbers of well-dressed men, (in some cases attended by their children,) presented themselves before the several shrines, with offerings of candles, paper money, incense sticks, and a few copper cash. And then follows the scene of human degradation, and of insult to the Divine Majesty. Down on his knees before the ill-favored image, kneels man, the creature so fearfully and wonderfully made, so immeasurably superior, in his most unprepossessing form, to the inanimate lie before which he prostrates himself; and there, again and again and again, he brings down to the ground, the forehead—chief citadel of man's created superiority—giving the honor not to Him to whose name alone such honor is due—not to a creature of superior order—not to a fellow-creature of superior character, or attainments—not even to an inferior animal, which at the least possesses the prerogative of life—but to an ugly form of graven wood, or mingled straw and clay. If any one would learn the hatefulness of idolatry, here is the school. The glory which may not be given to another, is here ascribed to any and every of the fabled deities, which poor unguided man, amongst his many inventions, has sought out. I said "unguided," but I remind myself of that Eastern proverb, "Whoso hath no guide, the devil will guide him;" and daily are we made to feel the truth of that other saying—"When man makes a God, he makes him after his own image." "They that make them are like unto them, and so are all they that put their trust in them." Now, from the emperor on his throne down, through all classes, to the children of the boatman, and the basket-maker, all are included under the same condemnation.

As to the respects paid by civil officers to the emperor, or to the tablet which represents him, different views may be taken. The very least, however, which can be said, is that the ceremony is one of most unseemly humiliation on the part of one human being to-

wards another. At about day-break, all the chief authorities assemble, put on their official caps and dresses, and present themselves before the Tablet.—Then, at the sound of a sort of music, they kneel, and bow down their heads three times; they rise, and after a little pause, they kneel again, and repeat the three reverences; this is done a third time, and then they retire.

For myself, I am slow to believe that any thing like attributing a kind of divinity to the emperor is hereby intended; but too little is known by us of the ideas and feelings of the officials, to justify our making any definite statements as to these points.

CHARACTER OF THE POPULATION.

Feb. 19th.—As a specimen of some of the ingredients composing the population of the empire, I may notice the wandering beggars, one of whose encampments—consisting of about thirty families—we met with to-day in the fields to the North of the city. Some suppose them to be gypsies, from the fact of their being rovers, beggars, and reputed thieves; but whether the Zin-cali would admit their brotherhood, I am unable to ascertain. As to language, they use, as all the beggars are said to do, what is called the Mandarin; when the Bishop and myself addressed them in the Shanghai local dialect, they professed not to be able to understand our questions. These people come from districts of country proverbial for infertility; they sleep on the ground under shelter of a covering of mats about the size and form of the top of a good-sized wagon. Their only *ostensible* means of getting a living is the sale of little whistles, made of clay and moulded in the form of an old man, but as these whistles are sold retail for one cash each, revenue from this source must needs be scanty. The streets of the city, however, are thronged in many parts by the wives and children of these idlers, and any one who knows what the *professional* beggar is recognizes them at once.

RELIGIOUS SERVICES.—ILLNESS OF BISHOP BOONE.

Feb. 21st. Sunday.—To-day our Chinese congregation was more nume-

rous and attentive than usual. I attended Dr. Medhurst's afternoon service at the chapel in the city, and found the attendance quite large. Three times on each Sabbath (twice in the city chapel and once at the hospital,) he addresses a large audience. Also during the week, daily at the hospital, and twice in the city.

Feb. 23d.—For some time past, our Bishop has been suffering from distressing nervous symptoms: to-day a seton was put in his neck with the hope of affording him effectual relief. The physicians insist on his resting from his studies and labors for some considerable time.

And what shall *we* say, by whom such an interruption in the conduct of our studies and services is felt so painfully! We know that none of us can feel it so much as the Bishop himself, and we dare not murmur, because it is the Lord's doing; yet cannot we escape from the almost-gloom which the shadow of this cloud has brought upon our Mission. *Omnia rectè, duce Deo.*

Feb. 24th.—A very bright gleam of sunshine fell on us to-day, through the letter of the Foreign Secretary announcing the appointment of Mr. Spalding. God grant him a safe and speedy passage! And may we indeed hope for the long-hoped-for answer to our many prayers for more fellow-laborers? We trust that the high, but not *too* high expectations, which we know to be entertained by the friends of our Mission, will lead them to consider how, in the ordinary course of Providence, means and ends are proportioned to each other.

Feb. 28th. Sunday.—I made my first attempt to conduct a public service in the hard tongue and strange speech of this people. The necessity for doing this was laid on me by the sickness of our Bishop, and in making the attempt I was greatly assisted by the selection of prayers from our Morning Service.

NATIONAL PECULIARITIES.

March 1st.—The New Year's festivities are now considered to be pretty well over, and men of business are now returning to their ordinary routine. It would have been tedious to note, day by day, the little points of diversity which

might have been observed in the appearance of the city. A brief review will suffice.

On the first three days of the month, all seemed to be occupied in the important duty of paying and receiving visits of ceremony. No shops were open, but a few of the smallest ones; by degrees, others of a middling class opened their doors; then the larger ones were open during the morning hours only; now all the city is started again on the unbroken round, which shall know no day of rest till the next New Year shall cause another break.

As to amusements, little would a traveller from the West imagine that this is considered a season of festivity. What the interior of private dwellings would disclose, we know not; but there is here such an almost total absence of the *public* spirit and community of feeling, which is manifested at home upon any occasion of general rejoicing, that the man must have a very keen love of observation who does not get wearied of the effort to discover what the rejoicings are. The men and boys engaged in the shops, get together in little companies of five or six, and with a gong, a drum, and cymbals, large and small, make such a din as nothing but long education could make tolerable—not to say pleasurable. In the public pleasure-grounds are to be seen jugglers, tumblers, fortune-tellers, and crowds of idle men, (few women,) strolling about or sitting on mean narrow benches in dirty tea-shops.

Each day the stages at the entrance of some one or other of the temples might be seen occupied by actors, and the courts below filled with a sea of human countenances. An occasional open shop-door would reveal a little company of singing-boys hired by the day, for the entertainment of an invited party.

To-night, by way of a *finale*, I suppose, numbers of lanterns are hung up, (some with very pretty effect, in the form of a pagoda); an unusual number of squibs, crackers and rockets are let off, some of the temples are lighted up, and the streets are crowded.

Pictures of the Prince of the Kitchen have been very generally purchased to-

day (at prices varying from one cash to fourteen); to-morrow will see them placed in their greasy niches; and then for the reckoning of the current year.

Constantinople.

We have received the following from the Missionary Bishop at Constantinople, with the request that it should appear in the columns of the "Spirit of Missions."

The following communication sufficiently explains itself. It was written by Kas Michael, (Priest Michael,) a few days after his excommunication by the Papal Chaldean Patriarch, and was circulated in MS. among the people, until the Patriarch heard of it and forbid all to read or receive it. It shows very conclusively the uncanonical manner of the proceedings against Kas M., and the faithfulness and firmness of his own spirit. It was translated from the Arabic by Mr. Taylor, and I now send it to you as a fitting introduction of Kas M. to our Church. He has been received by me, and after residing a year with us in Constantinople, under instruction, has been sent to his own country, where he has now been several months. He is, I believe, a faithful man, a sound Churchman, and thoroughly imbued with the desire of doing good. I may have something to say of his labors thus far at another time. He is the only Missionary in that region, excepting those from the Church of Rome.

H. S.

Letter from the Rev. Michael Jumala, to a Chaldean priest, on his excommunication from the Papal Communion.

Let it not be hid from your Reverence concerning the anathema wrongfully laid upon me, how contrary the action of the Patriarch has been to every law, ecclesiastical as well as divine. If this is denied, see how manifest it is to every one who loves and seeks truth and equity. For, as we hear, Kas Mi-

chael was anathematized because he had "become English," by which expression men understand departure from the true faith. Now it is impossible for any one to know the faith of another except from his own confession, according to the saying of God, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

How then, and in what manner, can the Patriarch prove that I have departed from the true faith, because I have "become English," in the absence of any confession to that effect from my own mouth? Persons associate with Mussulmans either in service or in official duty, and though they so continue during their life-time, no one condemns them, saying, "Such and such a one has become a Mussulman, or has renounced his religion, by continuing in the society of Mussulmans." How, then, can this be affirmed of Kas Michael alone of men? There are, this very day, in the service of the English in Mossoul, more than a dozen persons, all of whom are esteemed Christians, children of the Roman Church. If it be said, "These have not become English," what evidence is there that Kas Michael has become so, and they not?

Verily, we have been amazed, that when the Patriarch anathematized Kas Michael, (and those too who should speak with him,) no one had the wit or the courage to demand, "Why have you anathematized this man? and where is the evidence of his guilt? and what law condemns him without the declaration of his guilt?" No one, it seems,

had courage to ask this; but, on the contrary, like the crucifiers of Christ, who, when Pilate asked them respecting Him, "What evil hath he done, that I should crucify him?" answered with one mouth, "If he were not a malefactor, we would not have delivered him to thee." In like manner, all who know not the law say, "If this man were not deserving of anathema, they would not have anathematized him." Thus, in their simplicity, they think that whenever the Patriarch has anathematized any one, even though contrary to law, he is, without question, anathema.

Now, an intelligent person ought not so to think. Yet since the affair has taken such a course, we are compelled to talk a little with them that know the law, and to show them in what case an anathema is valid or void; and this is sufficiently plain. Read in Antoine,* Discussion 3d, Part 19th, respecting "Discipline," that you may understand what offence subjects to discipline; then read Discussion 5th of the same Part, that you may know when an anathema is void. In the latter part of this Discussion, is found a direction, and from it you may understand that a sentence of anathema requires, in order to its validity, certain essential conditions, which are—crime, contumacy, and warning given to the offender. And this warning must be in writing, with explicit mention of the reason of the discipline, and a copy of the same delivered to the offender a month before he is anathematized. Now, all these directions were written to be carefully observed by the Ruler, and that he should act according to them before issuing the anathema; for the anathema is no trivial thing to be used as it may happen and without discrimination.

Come now, let us show the nullity of this anathema from the uncanonical manner in which it was put forth. For, in the first place, I have *not* become English, for I am a Chaldean; neither do I reside with them to hold what is contrary to the truth, or to learn my religion from them. No, by no means, for

I hold fast my faith which I have drawn from the divine scriptures; that faith which was held by St. Peter and the other Apostles; that faith which St. Paul has taught me in his Epistles; and if any do teach me what is contrary to it, though he be an angel from Heaven, he is by me accounted excommunicate from the One, Holy Apostolic and Catholic Church,—receiving, as I do, whatsoever she receives, and condemning whatsoever she condemns. Nor from this faith will I swerve, though they hew me in pieces.

Secondly, no one ever gave me warning before the sentence of anathema, saying, "Do thus and thus, else you shall be anathematized."

Thirdly, I have never, at any time, manifested contumacy towards any of the Rulers; not to the Patriarch, for, during more than two years, he had never seen me, nor I him; nor yet to his deputy, as is well known to all, for when Mutran Yoosof Odo falsely and calumniously accused me to him, I immediately submitted to his authority when he deprived me of my charge, and not only so deprived me, but also shut against me the gate of repentance, and debarred me from confession for the space of eleven months, a thing contrary to all the laws. And, for this reason, was I compelled to go to Rome, to confess before the Pope himself, and to explain my affair to him. When, however, the Apostolic vicar Triosh saw me in Beyrout, he forbade my proceeding to Rome, and ordered me to return to my own country; and I obeyed his word also, and returned at once. When I reached Mossoul, I heard that the said vicar had gone to Bagdad. And upon inquiring respecting the Patriarch, it was told me that he was in Mossoul. This was Wednesday, March 24th, only one night after my arrival in Mossoul, at which time I was lodging at the house of Habbi, my cousin, before going to the residence of the English. When I had heard this information, I purposed to go on the morning of Thursday to the church Miskita, as it was the Feast of the Annunciation, and thence to call upon the Patriarch. Thursday morning came, and such was still my purpose, but before I had set

* A Roman Catholic authority, in use among the Chaldeans.

out, behold a messenger who brought me intelligence of the anathema. Upon hearing this, I was struck dumb with amazement. I wondered how the Patriarch could act thus, could consign a man to destruction, without either having seen him or summoning him before the lawful tribunal. And I wondered the more when I heard that the sentence had been pronounced with lying and falsehood against God and man, and *that* in the House of God and before the holy offering. The Deputy proclaims aloud from the mouth of the Patriarch, saying, "Kas Michael has become English, and we have admonished him time and again and the third time, and he has not listened to us; we, therefore, pronounce him anathema." And again, when the Deputy went out to the village of Telkef, he repeated this sentence, persisting in the same falsehood, viz. "We have admonished him, and he has not returned." And there was no one to ask, "When did you admonish him, since you have not seen him for a year and more?" But they had all gone astray together, and become corrupt; neither did they remember or fear the word which says, "God scattereth the bones of them that covet the favour of men more than His favour."

This brief account may suffice to expose the error of the Rulers, and to show what a distance there is between me and this anathema which has been thus wrongfully laid upon me. And if this sentence be destitute of force towards me, how can it have any towards those who speak with me? No harm whatever, therefore, can come to me from this anathema. Not even in the matter of "buying and selling," have I experienced any loss from being debarred from intercourse with men; only when I heard of this, I remembered what is said in the Revelation xiii. 17. (And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.)

And now, though my friends and neighbours stand looking upon my trouble, and my kinsmen stand afar off, they who sought my life lay snares for me, and they that went about to do me evil talk of wickedness and imagine deceit, yet, as for me, I am become as a

deaf man who hears not, and as one that is dumb who doth not open his mouth; I am become even as a man that heareth not and in whose mouth are no reproofs. Because I have put in the Lord my trust, I will not fear what man can do unto me. And though father and mother have forsaken me, yet am I persuaded that the Lord has received me. Since the Lord is my light and deliverer, whom shall I fear? Since the Lord is the strength of my life, of whom shall I be afraid? Whenever I call to mind the word of the Most High, "Blessed are ye when men shall revile you and shall say of you every evil thing falsely for my sake; rejoice ye, for great is your reward in heaven,"—then I rejoice and exult with great gladness.

Henceforth I shall no more confer with, nor seek to please flesh and blood, lest I run my course in vain. For I know and am assured that the true religion is not that which is according to the doctrines of men, but according to the revelation of God. Neither does salvation consist in submission to lying prophets, but it does consist in that pure and living faith which blossoms and bears fruit in good works. And I say to my soul, "Far from me be all human teachings, for there is nothing like the doctrine of Jesus, nothing sweeter than Jesus to him who believes in Him." Happy are all they who trust in Him. Put not your trust in rulers, nor in the sons of men, for with them is no salvation.

And now I conjure all the children of my kindred, the people of the Chaldeans, and all who love the truth, of whatever people, if any one sees me in error, that he show it me, that I may forsake the error and hold fast the truth. But let his proof be from the Scripture; otherwise, every doctrine is contrary, not only to the doctrine of Jesus, but also to the words of the first Christians and the early Fathers, such as St. Ephrem, the Syrian, and the others. I lay claim to no merit, no, though I were persecuted to the shedding of blood. I desire not riches nor office; neither do I fear contempt nor the cross, nor to be cast off by men, nor to be reviled by them, nor to be evilly spoken of,—only

be such evil spoken falsely. For I am ready, for Jesus' sake, each day to be slain, and to be counted as a lamb for the sacrifice; since He, in that He has endured suffering and temptation, is able to succour those who are tempted. And I believe also that the sufferings of this life are not to be weighed against the glory ready to be revealed in us. And I steadfastly believe also, that Jesus

is our High Priest abiding forever, whose priesthood shall not cease, and, therefore, that He is able also ever to save those who come to God by Him. Neither is there salvation in any other than He, whether Patriarchs or Mutrans, since He is the only mediator between God and man. To Him be glory forever. Amen.

March 28th, (O. S.) 1843.

Intelligence.

The Rev. Mr. Syle, of the China Mission, under date of 14th April last, sends us the following communication on behalf of Bishop Boone, who, it will be seen, was prevented by the state of his health from writing in person. The Bishop, however, adds a postscript to Mr. S.'s letter, from which it will appear that he was improving.

We are sure these will be read with much interest by the friends of this Mission, and at the same time secure for it the sympathies and prayers of the Church at large.

“SHANGHAI, China, April 14th, 1847.

Rev. and dear Brother:—Our Bishop still continues too much indisposed to allow of his writing more than may be absolutely indispensable; it, therefore, again devolves upon me to send a few lines, acquainting you with the course of affairs, as regards our Mission.

Its most pleasing feature—namely, the regular Sunday service—has been materially affected by the necessity for non-exertion, under which the Bishop has been laid. I have endeavoured, rather than that the service should be discontinued, to prepare a kind of expository discourse each week; but with very poor success. That each succeeding Sabbath finds a few hearers in the School Hall, is, I imagine, chiefly because the passers-by are many; and that those who do come, listen attentively, must result from the wonderful nature of the truths which are declared in their hearing. I shall strive to persevere in this effort, though I can truly say that never did I undertake anything, at every step of which I had to struggle against so strong and discouraging a sense of incompetency. I am aware that, notwithstanding all this,—nay, perhaps, *because* of all this,—the dis-

cipline is good, and with the help and blessing of God, I will endeavour to keep on "pursuing," though very "faint."

We have not yet been cheered by the arrival of Mr. Spalding, nor indeed have we heard anything concerning him of later date than your letter announcing his appointment. How much we need, not only *his* aid, but prompt and efficient reinforcements from home, need not be pointed out to you, much less dwelt on.

As to the school, with our present buildings and our diminished numbers, proper care cannot be taken of more than forty boys. We have now thirty-two, and there is no doubt that in some weeks more, the remaining eight will come in, in that quiet and gradual manner which betokens a steady and healthful growth in all institutions of this sort. That number filled up, and we are at a stand; if more apply to us, we shall be constrained to refuse their admittance, or to defer it indefinitely, which in most instances would amount to the same thing.

The Chinese New Year's vacation has taken place since, I think, you received any communication about the school. I confess that, for my own part, I had many fears as to the likelihood of the children's returning to us after having spent a fortnight at home. But they all came back, and that cheerfully, with one exception. This was in the case of a Roman Catholic child, whose father brought back his books, and said that the boy did not wish to return. No doubt, influences unfriendly to us and our work, have been brought to bear upon both parent and child; but the case is not yet either fully understood or finally disposed of. Another boy has left the school for the purpose of working in the printing-office of the London Missionary Society; his expenses will be refunded. The progress of the children is very encouraging, and their continued good health is a cause of much thankfulness, for small-pox has been rife in our immediate neighbourhood, and we are so wedged in amongst the infected dwellings that our exemption is almost miraculous.

Some tokens for good among the foreign community have been observable of late, the most encouraging of which is the resolution which has been adopted of building a church without taking advantage of the aid usually afforded in such cases by the English Government. A church of adequate dimensions is to be forthwith erected, a parsonage added, and a clergyman procured from England, through the intervention of the Church Missionary Society.

You will, I am sure, be gratified to know that this project owes its origin and adoption chiefly to the exertions of our Bishop,—I believe I ought rather to say, to his sickness, for I do not think he would have felt at liberty to give his time and thoughts to it, if he had not been prohibited from preaching and from Chinese studies. I have no doubt but that this fact will tend to strengthen the already excellent understanding which exists between ourselves and all the members of the Church of England, with whom we have had any connection either by personal intercourse or correspondence. I have learned that the Bishop of London interested himself in the matter of our remonstrance against the republication of Dr. Morrison's version of the Liturgy by the English Prayer-Book and Homily Society.

I have thus endeavored to act as chronicler to our Mission and its affairs; comments I need not add, except this one word, that if the Committee look for the

carrying out of the plan as originally laid down, it must be by the sending out of the force originally contemplated. The field is not abridged—the prospect is not darkened—the opportunities are neither fewer or less encouraging—nay, there has been enlargement, brightening and multiplication; but how few have we become, and the most efficient amongst us, for a season, laid aside! Dear brother, consider these things, and may the good Lord of the harvest bring to your knowledge those men whose hearts he has prepared for this work! So prays your affectionate friend and brother.”

The Bishop's postscript is as follows:

“Mr. Syle, I perceive, has said nothing of my health, which I flatter myself will be a matter of some interest to the Committee, so that I add a line on this subject. Through the mercy of God I am much better, though I am, perhaps, liable to a recurrence of the unfavorable symptoms at any moment. I am not sure if Mr. Syle, in his last, mentioned the nature of my attack. At the juncture of the Chinese holidays, I found myself much exhausted by perpetual headache, night and day, and determined to take a week's rest. At the end of this week, I was seized with numbness in my hands and feet, and found a difficulty in walking, from a disposition in my feet to cross each other. This occurred on Monday, and gradually wore off on that and the ensuing day. The following Monday, I was attacked again, and called in medical advice. Dr. Lockhart called to his assistance Mr. Alcock, the English consul, who was formerly a surgeon of some eminence in London. They put a seton in my neck, salivated me, &c. They pronounced my complaint to be inflammation of the brain, brought on by over-exertion. In eight or ten days my head was relieved and the inflammation removed to the spine. Since then there has been an alternation between head and spine, accompanied with a train of the most distressing nervous symptoms, from which I ever suffered. By the use of counter-irritants, my spine is somewhat better, and my physicians, on condition of great prudence on my part, promise me recovery. The will of the Lord be done.”

We copy from the “Christian Witness” the following notice of the death of our late highly esteemed Missionary, the Rev. Samuel A. Taylor.

OBITUARY.

Died at Worcester, on the morning of Tuesday, August 31st, the Rev. SAMUEL A. TAYLOR, aged 29 years.

Another youthful minister of our Church has gone to his everlasting rest, sincerely lamented by those acquainted with the loveliness of his natural disposition and with the high character of his piety. The Rev. Mr. Taylor was born at Worcester, of pious parents, by whose faithfulness and care he was taught, in early youth, the importance and the value of the Christian religion.

He became hopefully pious at the age of twelve years; and throughout his subsequent life, he evinced the genuineness of his principles and his sincerity of purpose, by always adhering firmly to what seemed to him right, and by ever exhibiting those traits of character which mark and distinguish the true Christian.

His collegiate studies were pursued at Amherst, where he took a high rank as a scholar and made himself much beloved by his classmates and companions. His theological studies were pur-

sued at the Andover Seminary. It was during his connexion with that institution and when his course of study was nearly completed, that he became interested in the Episcopal Church, and decided to enter her ministry.

About four years ago, Mr. Taylor became connected with the Mission at Constantinople. He entered upon the labors of a Missionary life, no one acquainted with his character can doubt, with an ardent desire to honor his Saviour, and save immortal souls. He would gladly have labored and died far from home and friends, to give to the perishing the blessings of the gospel. His hopes, however, were not realized. Circumstances connected with the Mission at Constantinople must have given pain to his sensitive mind, whatever may have been his views and sympathies: and he was called, after only a few years' absence, to return in feeble health, to his native land, which he had left full of zeal and full of hope.

Mr. Taylor landed in this country in January last. He came immediately to his home in this place, where he received the kindest attentions from his parents, sisters and friends. During his illness, he has endured suffering with a remarkable degree of patience, and though unable from weakness, to engage much in conversation, he has given decided testimony as to the value of the Christian's faith, and the preciousness of the Christian's hope. He remarked to me, that he felt "too weak to think much." A solemn lesson is here afforded for the consideration of those who are putting off the subject of religion, for the chamber of sickness. He also remarked not long before his death, "it is only the most simple truths that seem of value now." May this thought be remembered and have its proper influ-

ence on our lives. Among the papers left by Mr. Taylor is one from which I make these extracts:

"Should a stone stand over my grave, let this and no other be the inscription: '*God be merciful to me a sinner.*'"

"I would be released from this body, because I would be free from its weakness, infirmities and pains; because I would cease to be the cause of solicitude and anxiety to friends; because I would be free from sin; and because I would be with Christ.

"The Lord grant me the grace of a true repentance. Claim, I have none; righteousness of my own, I have none; Christ is my only confidence. Oh, for a comfortable assurance of the entireness of my confidence in Him. My anticipations of the future are by no means gloomy, though not perfectly bright and unobscured. And what could one like me look for, more than an humble hope to be with Christ, to be like Him, to see Him as he is? He has gone, my Saviour, (for I must call Him mine,) to prepare a place for me, and I will not fear to follow Him when He shall call me thither: for He will not leave me alone, but will come and receive me unto Himself.

"Since receiving the sacrament of the Lord's body and blood, I have felt more than ever done with earth and almost impatient to be gone. Yet here I perceive a temptation to unwatchfulness. I may have a longer time and severer trials before me, than I am aware of or am prepared for. Lord, keep me ever in Thy steadfast fear and love, and suffer me not under any pressure of temptation to fall from Thee."

God grant that we all may be as well prepared, as our departed brother, to place our trust in the Saviour, and to enter upon the joys of that world which sorrow and death can never enter.

WANT OF MISSIONARIES.—We again call the attention of Candidates for Orders to the applications for Missionaries made by both the Missions in Africa and China. In Africa, are stations established, schools gathered, converts from heathenism under Christian instruction, and the first fruits of Missionary effort plainly apparent; but the hands of those that remain must immediately be strengthened.

The Committee will receive applications for the African Mission from young men, who will go out as Teachers and Catechists, with a view to ordination at a future period.

In China, are all the facilities for preaching the Gospel enjoyed in this country, when once the language shall be attained: a flourishing school is established,—a good chapel is about being erected,—and the Lord is opening the hearts and hands of his people here to provide most amply for all who may offer. Will none render their own personal service?

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th August to 15th September, 1847:

RHODE ISLAND.

<i>Newport</i> —Zion Ch., for education of Benj. F. Watson, Africa.....	10 00	
<i>Providence</i> —Grace Ch. general, \$5; Africa, \$25; China, \$25.....	55 00	
<i>Warren</i> —St. Mark's Sunday School, for education, Africa.....	23 30	83 30

CONNECTICUT.

<i>Bethel</i> —St. Thomas' Ch., \$5 12, and for Constantinople, \$5.....	10 12	
<i>Greenwich</i> —Christ Ch., $\frac{1}{2}$	10 50	
<i>Norwich</i> —Christ Ch., monthly Missionary collection.....	25 00	45 62

NEW-YORK.

<i>Brooklyn</i> —A Friend to the Missionary, monthly contribution, $\frac{1}{2}$..	1 00	
<i>Flatbush</i> —St. Paul's Ch.....	20 00	
<i>New Rochelle</i> —Trinity Ch.....	34 87	
<i>Newtown</i> —St. James' Ch., monthly off'gs, Africa, \$4; China, \$39..	43 00	
<i>New-York</i> —St. James' Ch. (Hamilton Square).....	13 00	
St. Andrew's Ch., $\frac{1}{2}$	7 12	
Miss Haines' school, per Miss E. Doremus, Treasurer, for Bp. Boone's Mission.....	25 00	
Cyrus Curtis, Esq., Constantinople.....	10 00	153 99

NEW JERSEY.

<i>Burlington</i> —By hands of the Bishop, from a Lady, for Constantinople.....	10 00	
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PENNSYLVANIA.

<i>Chester</i> —St. Paul's Ch., children of, for China.....	30 00	
<i>Philadelphia</i> —Miss E. R.....	3 00	
<i>Wellsboro</i> —St. Paul's Ch., $\frac{1}{2}$	14 50	47 50

VIRGINIA.

<i>Alexandria</i> —Christ Ch., part of a collection, \$10; two young ladies, for the education of a youth, China, \$25; C. C. Cazenove, Esq., Africa, \$25; a gentleman, for Africa, \$10....	70 00	
Theol. Seminary Miss. Soc.....	1 31	
<i>Richmond</i> —A Member, for Constantinople.....	60 00	131 31

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Ch., Ladies' Miss. Association, for Greece..	89 55	
Do., for education, China.....	25 00	
<i>Charleston</i> —St. Paul's Ch., \$37 63; Constantinople, \$15; Africa, \$10; China, \$3 31.....	65 97	
<i>Edgefield</i> —Trinity Ch., offerings ...	20 00	
<i>Edisto Island</i> —Church at, Ladies' Sewing Society.....	30 00	
Sundry individuals education of C. E. Leverett, Africa.....	20 00	
<i>Richland District</i> —Zion Ch., China..	25 00	275 52

OHIO.

<i>Springfield</i> —Christ Ch., Africa & China....	3 00	
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MISSOURI.

<i>St. Louis</i> —A Friend, through the Bishop, for Constantinople.....	5 00	
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ILLINOIS.

<i>Chicago</i> —St. James' Ch., part of a collection.....	10 00	
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TOTAL.....\$71 24

(Total since 15th June, 1847, \$4,621 24.)

A box, for the Mission in Africa, per brig Wilson Fuller, from Savannah, Georgia, was received at the Mission Rooms in July last, and forwarded to its destination, per ship Madonna, on the 3d of August.

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